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LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXV.

In our last lecture, we entered on the consideration of the important doctrine of repentance, as stated in our catechism; and I proposed to make the several clauses of the answer relative to this doctrine, the subject of discussion, in the same order in which they stand in the answer itself. Without recapitulating any thing already said, I now ask your attention to the clause which states, that in repentance unto life, a sinner "doth, with grief and hatred of his sin, turn from it unto God."

There is a very striking passage in the prophecy of Zechariah, [xii. 10] which will furnish us with a just view of the chief source, and the just measure, of that grief which a true penitent will feel on account of his sin—"They shall look upon me whom they have pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born." We know from the quotation of these words by the beloved apostle, [John xix. 37] and his referring them to the crucifiers of our blessed Lord, that this was intended to be their primary application: and there was a striking fulfilment of the prophecy on the day of Pentecost, when many of those who had been concerned in the actual crucifixion of Christ, "were pricked in their heart, and said unto Peter and to the rest of the apostles, men and brethren, what shall we do?" But this, though the *special*, was not intended to be the *exclusive* application of the prophecy, it was doubtless intended to exhibit the feelings of *all*, who truly repent of their sins under the gospel dispensation, in a view of their guilt as exhibited in the cross of Christ. Scott's remarks on this passage, in his commentary, is unquestionably just. He says—"Whilst we condemn the conduct of him who betrayed, and of those who crucified the Lord of glory, we shall not exculpate ourselves. We shall remember, that in fact our sins were the cause of the Redeemer's crucifixion; our ingratitude and dishonourable conduct have often tendered towards the guilt of crucifying him afresh. We may therefore all look to him whom we have pierced, and upon our sins as the thorns, the nails, and the spear. This will increase the poignancy of our sorrow and remorse, while we hope for mercy through that

blood which we helped to shed. When our sins are viewed in this glass, we see more cause to mourn for them, than for the loss of any earthly object; and we become inconsolable, save by the consolations of the blessed gospel." To this place I have reserved what might have been added, and if strictness of method had alone been considered, should have been added, as a third particular, when I showed in my last lecture, what is included in *a true sense of sin.* But as the deepest mourning does commonly arise in the mind of the believer, from a view of his sin as being concerned in the awful and inconceivable sufferings and ignominious death of his Saviour, it seems peculiarly proper to point your attention to this source of godly sorrow, when speaking distinctly of the true penitent's *grief* for sin. Often when he thinks of the ineffable agony and unparalleled humiliation of the Son of God, at the time that the combined inflictions of heaven, earth, and hell, fell upon him, he is ready to cry out—"My sins had a share in it all; yes, those very sins which he thus suffered and died to expiate, were concerned in degrading, and tormenting, and murdering my blessed Saviour. What a guilty wretch have I been!—'O that my head were waters, and my eyes a fountain of tears, that I might weep day and night' for those crimson and scarlet crimes, which insulted and slew the Redeemer in whom is all my hope. He has indeed forgiven me all; but that matchless generosity, grace, and goodness, is the very thing that touches me the most tenderly; so that when I think what to him was the cost of his forgiveness of me, I am ready to ask, how shall I ever forgive myself? Shall I not forever grieve to think that the best friend of my soul, he who has delivered me from eternal perdition, and raised me to the hope of heavenly bliss, was wounded for my transgressions, was bruised for my iniquities, that the chastisement of my peace was upon him, and that with his stripes I am healed." My dear youth, such grief for sin as this, is discriminating. The ungodly world know nothing of the kind. The carnally minded may indeed weep, and I believe they sometimes do in fact weep, when they hear a lively description of the sufferings of Christ. But they weep, just as they do at a tragedy in the theatre. They never, I suspect, weep in secret; and I am sure they never grieve and weep under a view of their own sins, as the crucifiers of the Lord of life and glory—They never weep at the indignities and anguish which their guilt caused to him who must save them, if saved they ever are, from the awful wrath to come. This is a weeping and a grief, which belong only to the genuine and pardoned penitent.

The sensibilities of some minds are much keener and stronger than those of others, and this difference of natural temperament will, as I have heretofore remarked, commonly show itself in religion, as in every thing else. But that individual who has tears in abundance to shed over earthly losses—over the loss of relatives, of property, of personal reputation, or of public calamity—and yet never weeps for his sins—knows nothing of the repentance which is unto life. Think of the strong language of the text I have quoted—"they shall mourn as one mourneth for his only son, and shall be in bitterness as one that is in bitterness for his first born." Can any construction be given to this language, which can render it applicable to those who think of their sins with but a slight and seldom repeated sorrow? Truly I am ready to believe, that he who has been for any length of time in the profession of

religion, and has not shed more tears before his God on account of his sins, and in pleading for their remission and for renewed pardon, than he has shed for all other causes and on all other occasions of weeping, in his whole life—he, I am ready to believe, is a Christian only in profession. Of genuine repentance, it seems to me, he must be entirely ignorant. How did the apostle Paul, although he was assured of his forgiveness, humble himself through the whole of his life, in the recollection of his guilt in his unconverted state; and after all his high attainments in grace, how did he mourn and lament over the remaining sinfulness of his heart—"O wretched man that I am, who shall deliver me from the body of this death! I thank God, through Jesus Christ our Lord."

I now proceed to remark, that he who truly grieves for sin, will of necessity *hate it*. We never grieve, because we possess that which we love, and in which we delight. It is true, indeed, as has been shown, that he who has only a legal repentance, may be really sorry that he has exposed himself to punishment. But let any one perceive impressively, that his sin has rendered him a guilty and an inexcusable rebel against his God; has made him loathsome and abominable in his own view, and in the view of all holy beings; and has made him a partner with the crucifiers of that Saviour through whom alone he has the hope of pardon and eternal life—let him have this apprehension of sin, and he cannot but hate it—hate it, worse than he hates any thing beside. He will hate it in all its shapes, and forms, and degrees. Shame, and poverty, and pain, and death itself, will not be the subjects of as much aversion, as that which he feels against sin. He will be ready to say, "keep me from sin, and let whatever else befall me, I can and will, by the help of God, endure it." The inbred sin of his nature, and the sin which most easily besets him, he will hate as much as any overt acts of transgression whatsoever. In a word, love and hatred are the exact opposites of each other; and as the love of holiness is implanted in the heart of every true penitent, sin, which is the opposite of holiness, must be hated—and hated just in proportion as holiness is possessed.

From the perceptions and feelings that I have now described, you perceive at once, that he who experiences them must and will *turn from sin*. We are naturally and strongly prone to turn away from that which we loath and hate, and when left to our voluntary choice, we do so in every imaginable instance. Now, there is no other conceivable object, as we have seen, that is so perfectly detestable, to every genuine penitent, as sin. From this, therefore, he will turn with the most deep-felt abhorrence. It is no valid objection to this assertion, that the remainders of sin adhere to the really penitent while they live, and that there is not a day of their lives in which they can say that they have not sinned. Our position may seem like a paradox to those who have no experimental acquaintance with a divine and spiritual life. But hear the apostle Paul, whose explanation of this paradox needs no comment:—"For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that *it is* good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good, I find not. For the good that I would, I do not: but the evil which

I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Again, this same apostle says—"The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would." Alas! my young friends, it is this abhorrence of all sin, and himself on account of it—this turning away from it, and struggling against it, while a portion of unsanctified nature is perpetually drawing in an opposite direction—drawing him into what he hates—it is this very thing, that constitutes the believing penitent's sorest conflict while he remains in life. Still it is true, that he watches and strives against all sin, and all temptations to it, both outward and inward; and therefore it may be said with the strictest truth, that he *turns from it*, and "exercises himself to have always a conscience void of offence, toward God and toward man."

The catechism adds, that it is "unto God" that the true penitent turns. This is the point which distinguishes genuine repentance from every counterfeit. Every legalist, and all unsanctified persons, whatever length they may apparently go in religion, do not return unto God. It was this, of which the prophet Hosea represents the God of Israel as complaining—"They have not cried unto me with their *heart*, when they howled upon their beds—They return, but not to the Most High." It is no uncommon thing for impenitent men to turn from one sin to another; from sins which are reproachful before the world, to those which have fashion or popular opinion on their side; or to impieties or impurities which may be indulged in secret. But the real penitent turns from all sin unto God—To God he comes, through faith in Christ Jesus, as the great Mediator and intercessor between him and his offended Maker—as the appointed propitiation for the sins of men—he comes and confesses his aggravated guilt; he comes and pleads the efficacy of that blood which cleanseth from all sin, that he may be pardoned, and cleansed, and justified, and sanctified, and saved; he comes and prays for the powerful influence of the Holy Spirit, to renew and sanctify him more and more, to destroy the love of sin, and cherish the love of holiness in his heart; he comes and pleads that God would constantly strengthen him against the power of temptation; he comes, in a word, and devotes himself unreservedly to God, to do his will, to obey his commandments, to be his guide even unto death, and his eternal portion beyond the grave.

It cannot be otherwise than that he who acts in the manner just described, should have "a full purpose," and use his most strenuous "endeavours," to walk before God in "new obedience." A *full purpose* to yield obedience to all the commands of God, may here be considered as opposed to a purpose that is partial or temporary, or to one that is to be carried into effect at some future time. How many are there who purpose to leave off the commission of certain sins, and even do what they purpose, while they form no resolution to abandon others of equal moral turpitude? How many are there whose resolutions of an entire amendment, however ardently formed, are broken and forgotten, without being followed by any lasting change of outward conduct

or inward disposition? And how very many are there, who purpose and fondly flatter themselves that at some future period they will turn from sin to God, and yet live and die impenitent and utterly unreformed? But the execution of the *full purpose* we consider, is commenced without any delay, is directed against every sin, and becomes a fixed principle of the mind. He who entertains it says with the prodigal, "I will arise and go unto my father." Hence it is, as the Catechism states, that this full purpose is connected with an "endeavour"—and it is a *full*, or strenuous endeavour—to yield a new obedience to all the divine requisitions. Purposes without endeavours, professed repentance without reformation, declarations of sorrow for sin without forsaking and avoiding it, are all empty, vain, and useless—They indicate nothing, except that the parties concerned deceive either themselves or others. He who has a sincere and full purpose to obey, will look to God in earnest prayer for grace and strength, and in reliance on these will instantly endeavour, with all his might, to carry his purpose into effect—and into effect it will in some good measure be carried—True repentance will always produce, as its natural fruit, obedience to what God requires.

The terms *new obedience*, used not only here, but in another answer of the catechism, seem to demand some special attention. Why, it may be asked, is the obedience which the true penitent endeavours after, called *a new obedience?* In what respects is it *new?* I answer, 1. it is new in regard to its *extent*. Impenitent men, as we have seen, may render a *partial* outward obedience to the commands of God; but they never go farther. But the true penitent says with the Psalmist, "then shall I not be ashamed, when I have respect unto *all* thy commandments." There is with him no taking of one duty and leaving another; no satisfaction in obeying the second table of the law, while the first is disregarded; no separating the duties which we owe to God, our neighbour, and ourselves; no severing of the feelings and affections of the heart from outward visible actions. In a word, a new obedience, though imperfect in degree, is impartial and universal in regard to its objects. It says with David—"I esteem all thy precepts concerning *all things* to be right; and I hate *every false way*." 2. The obedience we consider may be called *new*, because it proceeds from *new principles and motives*. Men in their natural state are often influenced to perform what they call duty; and which, as to the external act, is duty, from the dictates of natural conscience, from a regard to their own interest or reputation, or from a mercenary hope of heaven, or a slavish fear of hell. But evangelical obedience —the obedience of every true penitent—springs from sources of a character entirely different. Its origin is the imparted grace of God, and it flows forth as the expression of faith and love—"The *grace of God* that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. Show me thy *faith* by thy *works*—Whatsoever is not of *faith* is sin—This is the victory that overcometh the world, even your *faith*—faith that worketh by *love*. *Love* is the fulfilling of the law—If ye *love* me keep my commandments—The *love* of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them and rose again."

A slave obeys his master through fear, a dutiful child obeys a kind parent from love. Here is the grand difference between every legalist, and every child of God. All the obedience rendered by the former to the divine requisitions is through servile fear; that of the latter is from filial love. The legalist, moreover, renders his obedience that he may merit a reward. He whose repentance is unto life, thinks of no merit as worthy of reward, but the infinite merit of Christ, and considers his own imperfect obedience as making no other return to his Saviour, than an expression of gratitude—a very inadequate expression too, for unmerited and infinite favour. When, therefore, an individual ceases to obey from fear, and begins to obey from love; ceases to think of earning a reward, and thinks only of expressing humble gratitude; his obedience may be called with emphatick propriety *a new obedience.* 3. The obedience we consider is *new*, because he who renders it, no longer relies on his own strength to effect his purpose, but on the strength of another. Once he made resolutions and attempted duties, with a feeling of entire self-sufficiency for the performance. Now he feelingly believes the words of Christ, "without me ye can do nothing;" and he speaks and acts as did the holy apostle when he said—"Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God"—yet, "I can do all things through Christ which strengtheneth me." 4. The obedience of which we speak may be called *new*, because in yielding it, the end or design which is regarded is *new.* Unsanctified men have always some selfish end in view; their own advantage or happiness is supremely and solely regarded, in all they do. It is otherwise with him who is renewed in the spirit of his mind. He is not, indeed, regardless of his own happiness; but he has learned that the glory of God, as the highest and best of all objects, should be supremely regarded in all he does; and that if he thus regards it, God will take care of his happiness, better than any care which can be taken of it by himself. He therefore heartily approves of, and constantly endeavours to obey, the command—"Whether ye eat or drink, or whatsoever ye do, do all to the glory of God"—For all these reasons, then, the obedience of him whose repentance is unto life, may, with emphasis, be denominated A NEW OBEDIENCE.

In closing this discussion let me remind you, my young friends—and may God impress the admonition deeply on each of your hearts—that you have been hearing of a Christian grace, which every individual of you must possess, or be lost for ever—"Except ye repent," said our Saeiour, again and again—"except ye repent, ye shall all likewise perish." Yes, verily, *to repent or perish eternally,* is the only alternative for each of you. Nor ought you to delay this duty for a single moment. You cannot do so, without both guilt and danger unspeakable. By delay, you may grieve the Spirit of grace to leave you for ever to yourselves; and if thus left, you will never repent; and your eternal ruin will be sealed, as certainly as if you were at this moment in the pit of endless despair. Instantly, therefore, look to God for his blessed Spirit, to enable you *now* to begin the work of repentance; and never speak peace to yourselves, till each of you, viewing himself as an undone sinner, shall, out of a true sense of his sin, and an apprehension of the mercy of God in Christ, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience. Amen.

WITHERSPOON'S ESSAY ON JUSTIFICATION.

(Continued fom page 50.)

It will be a support to the present argument to observe, that some sense of the weakness of human nature, and its inequality to any thing arduous and difficult, seems to have been pretty universal in every country and in every age of the world. Thus among the ancient Heathens, of whom we have the fullest account, all great enterprises were supposed to be undertaken at the instigation, and executed by the assistance of some superior power. Their poets always gave out, that themselves were inspired, and their hero directed by some deity; and moderns generally suppose, that the very imagination of this had no small influence on the success of the attempt. The interposition of deities was, indeed, so remarkable in the most eminent ancient poets, that it has been reckoned a branch of their art, distinguished by a particular name, called the machinery, and is now inseparably joined, at least to one species of poetry. Nay, it was a pretty general belief among some nations, that every particular person had an angel, spirit or genius, to whose care he was committed, who assisted him in difficulty, and protected him in danger. Does not all this then evidently prove, that a persuasion of superior aid must have the most happy influence on our activity and diligence in duty, and our progress in holiness? Doth it not make it reasonable to expect, that those who trust to nothing better than their own strength, will be proportionably low in their attempts, and deficient in their success; but that those whose eyes are fixed for direction upon God, and who live in a continual dependence on his grace, will become truly partakers of a divine nature?

Now, is not this the distinguishing characteristic of the scheme of redemption by free grace, that it gives less to man and more to God, than any other plan? It seems indeed particularly to point at this very design in every part of it, to abase the pride of man, and to exalt the grace of God. Self-denial is the first condition of the gospel, and a renunciation of all self-dependence is the lesson continued through the whole. "Surely in the Lord have I righteousness and strength," may be called the motto of every Christian—is a short and comprehensive summary of his faith, and the great foundation of his hope and trust. As then it has been shown, that he is habitually inclined to obedience, with what alacrity and vigour will he apply himself to his duty, since he believes that Almighty power is constantly engaged in his behalf; and that however unable he may be of himself, for any thing that is good, yet a thorough and effectual change will be wrought in him by divine power? What a firmness and fortitude must be inspired by the following passage of the prophet Isaiah, and other promises in the same strain? "Hast thou not known, hast thou not heard, that the everlasting God, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint: and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint."*

But now, perhaps, after all the advantages of this doctrine, pointed out in the preceding discourse, some will be ready to ask me, if it cannot possibly be applied to the encouragement of impiety, or serve to foster a supine sloth and negli-

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gence? To this I am ready to answer, By some who profess it, it may; but by those who really believe it, it never can. There is no part of the word or providence of God, that may not be, or that hath not frequently in fact been, abused to bad purposes, by wicked men, under the dominion of their lusts. But, in order to remove ambiguity, it is proper to observe, that wherever there is a national profession of any religious principles, there must be many who are not believers, in any other sense than that they have been accustomed to hear such and such things asserted, have never inquired into nor doubted, seldom even thought of them, and so do not disbelieve them. But there is a great difference between such a traditionary belief as may produce a customary profession, and such a real and inward persuasion as will change the heart, and influence the practice. That there may be some of the first sort of believers in the doctrine of imputed righteousness, who are not holy, or perhaps abuse it, ill understood, to unholiness, I am willing to allow; but that all those who believe it upon real and personal conviction, must be most conscientious in the practice of every moral duty, I hope hath been clearly made appear in the preceding pages.

The above is all that was first intended, in the prosecution of this argument: but, perhaps, it will not be improper, before dismissing the subject, to make a few reflections upon the reception which it hath met with, and must still expect to meet with in the world; and upon its importance and proper application.

It is very certain, being neither denied by friends nor enemies, that this doctrine hath, in all ages, not only been attacked with the weapons of human wisdom, but generally also loaded with much reproach and contempt. After, therefore, it hath been so far defended, as may satisfy every impartial mind, and its influence upon practice demonstrated, I observe, that whatever impression this fact may make upon others, it seems to me no small confirmation of its truth as coming from God, that it is contrary to the spirit of the world. This is both agreeable to scripture and to sound reason. The doctrine of "Christ crucified," the apostle Paul tells us, "was to the Jews a stumbling block, and to the Greeks foolishness."* And, speaking of the effect of the publication of this doctrine, he says, "Ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are."† This we are not to understand, as if the apostle yielded, that the gospel was not agreeable to true wisdom, or that the proper and legitimate use of human wisdom would not lead us to embrace it: but it contains a strong intimation of a truth not commonly attended to, that great natural abilities have pretty much the same influence on the moral character with great wealth or temporal prosperity. They are both apt to intoxicate the mind, and lead to pride, arrogance, and self-conceit: and perhaps intellectual pride is as great an obstruction to the discovery of truth, as any bad disposition whatsoever. We are also taught, that God ordered and disposed of things in this manner, for the wise ends of his providence, for the subjection

* 1 Cor. i. 23.
† 1 Cor. i. 26—28.

of the arrogance and boasted wisdom of men; or in the words of the apostle, "That no flesh should glory in his presence." The reception then which this doctrine usually meets with, should be so far from remaining as a prejudice or objection against its truth or utility, that, on the contrary, it should contribute to satisfy us, that it is the real and genuine doctrine of Christ, since it meets with the same sort of opposition and from the same quarter, with which this was encountered at its first publication.

And indeed, besides this exact correspondence between the event, and what the Scripture gives us reason to expect, as to the reception of the gospel in the world, I apprehend it ought to be a general prejudice in favour of its truth, considering the original it claims, that it doth not carry on it any of the marks of human wisdom. It seems to lie (if I may so speak) quite out of the way of human imagination and contrivance, and is diametrically opposite in its whole tendency, to the most prevailing human inclination, viz. self-esteem, pride, and vain-glory. This indeed is the true reason why this doctrine is so unacceptable to the world, especially the ambitious part of it, that it is directly levelled against their corrupt affections. It gives a view of the holiness, purity and justice of God, which is intolerable to all those who are not willing to break their league with sin and vanity. And when it is truly complied with, it not only divorces men from their former attachment to sin and sensuality, but will not suffer them to glory, even in their new character. All who submit unfeignedly to the gospel, both feel and confess themselves wholly indebted for forgiveness and acceptance, for their present holiness and their future happiness, to the free, unmerited grace of God. How hard such a sacrifice is, none can conceive who have not some acquaintance with vital, experimental religion. Now, what is the most natural inference from this? Is it not, that we have not the smallest reason to suspect this doctrine to be a "cunningly devised fable," but may rest assured, that it is "the wisdom and the power of God for salvation, to every one that believeth."*

This leads me to observe, That if the reasoning which the reader hath perused upon this subject be just and conclusive, there is one circumstance in which this "doctrine according to godliness" essentially differs from all other schemes or systems of morality. It is, that any of these systems a man may understand, embrace and defend, without having his heart made better, or his morals secured or improved by it at all; whereas, it is impossible, that any man can really, and from the heart, embrace the doctrine of Christ's imputed righteousness, without being sanctified by it, "dead to sin, and alive to God." That the first of these assertions is true, the lives and characters of some noted writers on the foundation of morality, have been and are an undeniable proof: some of them do indeed expressly yield it; and it is evidently yielded, by implication, in all the late writings, where there is so frequent mention of the small influence that speculation has upon practice. On this is founded what a late acute and eminent writer† justly calls the master prejudice of this age, viz. "The innocence of error." This may as well be expressed by its counterpart, the unprofitableness or inefficacy of truth, which surely ought to be but a weak recommendation of what is called truth, by those who hold such an opinion.

That the other assertion is just, hath been the point undertaken to be made out in this essay: and

* Rom. i. 16.

† Mr. Warburton.

whoever will but consider how unacceptable this doctrine is to mankind in general, may be satisfied that there can be no effectual inducement to embrace it, till there be such a discovery and sense of the evil and danger of sin, as is utterly inconsistent with a voluntary continuance in it. The apparent state of the visible church, in which vice and wickedness so shamefully abound, will be no objection to this, if what I hinted above be recollected,* that there is a great difference between a nominal or customary profession and real belief. As to the few more zealous and eminent asserters of this doctrine, who sometimes greatly dishonour their profession, the answer is easy. They are hypocrites, by whom indeed great "offences do come;" and the weak and unstable fall over the stumbling block, and are tempted to doubt the reality of religion, by this discovery of the falsehood of its professors. But such can never be fairly ranked among believers, whose garb and habit they only treacherously wore, for some time, while they were in the interest of another master.† We may say of them as the apostle John says, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us, but they went out that they might be made manifest that they were not all of us."*

SHORT LATIN HYMN.

The following lines are said to have been written by Mary queen of Scots, on the morning of the day on which she was beheaded. We take them from the Christian Observer of September last; and shall be glad to insert a good metrical version of them.

O Domine, Deus, speravi in te;
O care mi Jesu nunc libera me!
In dura catena, in misera pœna,
Desidero te:—
Languendo, gemendo, et genu flectendo,
Adoro, imploro, ut liberes me.

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* See page 95.

† Perhaps some may think the late accounts published of the Moravians an objection to the justness of this representation. They are said to be great asserters of the doctrine of imputed righteousness; and yet there have not only appeared some bad men amongst them, but they are universally charged as a sect with most impious and scandalous practices. Perhaps candour and charity might have led us to suppose, that most, or all those accusations, were calumnious, if they had been affirmed by none but avowed enemies to the doctrines which they espouse; as the first Christians were charged by their enemies with eating human sacrifices, when they met in private to celebrate the Lord's supper. But the case, it seems, is otherwise here; for some unsuspected accusers have appeared, whom none can imagine prejudiced against them for embracing the doctrine of imputed righteousness. I confess myself to have so little acquaintance with those Hernhutters, as they are called, either as to their principles or practices, that I cannot very fully handle the subject; but, if there is no other objection to what is affirmed above, no doubt an acquaintance with the true state of the case would enable us easily to remove this. Perhaps, after all, the bad practices charged against them, may be only the consequence of some designing persons getting in among them, and a great plurality may be innocent, or, at least, comparatively so. But however this be, it is not certain (at least to me) that they really embrace the same doctrine with us: they do indeed talk much of the Lamb, speak of hiding themselves in his wounds, &c. but I think their language is peculiar to themselves, and by no means the phraseology either of Scripture, or of any other sect of Christians. Besides, as Count Zinzendorf, their leader, takes upon him to be a prophet, it is probable, they are just a sect of deluded people drawn away by his art, who may much more properly be said to believe in him, than in Christ.

A more perfect knowledge of the doctrines, character and labours of the Moravians, has demonstrated, that, so far from furnishing any objection against the doctrine defended in this essay, they most powerfully illustrate and confirm it.

Note of the Editor.

* 1 John. ii. 12.

From the Evangelical Magazine for Oct.

ORIGINAL HYMNS.

BY THE LATE REV. MATTHEW WILKS, AFTER SERMONS PREACHED AT TOTTENHAM COURT CHAPEL.

I.

Text—1 Cor. ix. 12.

Go, blessed gospel, tell
The tale of Jesus' love,
Who, to redeem from hell,
Left the bright realms above;
And on the cross
For rebels died,
Sure never was
Such love beside.

Go, blessed gospel, blow
The joyful trump abroad,
To nations sunk in wo,
And weltering in their blood.
Thine is the sound
That sooths the smarts,
And heals the wound
Of broken hearts.

Go, blessed gospel, spread
The feast of fattest things;
The rich provision made
By Jesus, King of kings.
Each famished mind
Invite to feed,
And let him find,
'Tis meat indeed.

Go, blessed gospel, go,
Maintain thy sov'reign sway,
Nor let a mortal throw
Obstructions in thy way.
Hapless the man
Who dares prevent
This wondrous plan
To mortals sent.

W. R.

II.

Text—2 Cor. iv. 18.

Oh, for a mind to soar above!
My God! that mind bestow!
Draw me with thy sweet cords of love
From grov'lling cares below.

Swifter and swifter let me fly,
Higher and higher rise;
Until I reach beyond the sky,
And drink celestial joys.

Heaven is the home, reserved for me,
A state of perfect bliss,
Where none but happy spirits be,
Where God my Saviour is.

Swifter and swifter let me fly;
Higher and higher soar;
I long to live above the sky,
And sink to earth no more.

W. R.

Miscellaneous.

SKETCH OF THE LIFE OF REV. JACOB GREEN, A. M.

SECTION FIFTH.

(*Continued from p.* 55.)

Some general miscellaneous observations on my experience and past life.

I. *Respecting my experience while at college, and my conduct since.*

My exercises and manner of living since, have not been proportionate to my first exercises; or not such as might have been expected after such experience. I have been a poor, low, dull, unprofitable creature. I have been a wonder to myself, and probably to others.* I have all along found much sin unmortified. The clear, strong views I had, did not kill my sins, as I hoped they would. I have been much exercised, and had innumerable struggles with corrupt nature. I have often thought my nature so unsanctified that there was no sufficient evidence of any grace at all; and although I have generally had a hope, it has been almost against hope, because there was so much remaining corruption in me. I have often thought it strange, that

* Those who best knew the writer of this sentence, both as a man and a minister of the gospel, had they known what is here said, would probably have *wondered* that he should say it. How strong was his sense of his remaining depravity! And from what could this proceed, but from that sanctification which is the opposite of depravity? Do not the most eminent Christians always have the clearest, and most affecting, and most humbling views, of the sin that still cleaves to them?—Ed.

God should permit so much sin to remain in his children, after regeneration. It has often been to me one of the greatest mysteries and difficulties, respecting his dispensation of grace, that he who has planned and ordered all things, and proportioned grace to his children as he pleased, should give them no greater degrees of grace in general, and not make them more different from the rest of the world.

With me, there is a great difference between the views I have before God in secret, and what I am and appear to be in common. I have often such views of God, of Christ, of eternity, &c. in secret, that it seems impossible I should lose them, or not be much influenced by them in common life. Yet when I come to be among people and in common life, these views are strangely gone, and I am bashful, fearful, backward and heartless. I know not whether there ever was any body else, so different in secret and in publick as I am. I have a strange backwardness, reluctance, shyness, diffidence and timidity, as to saying and appearing among others, any thing like to the views I have in secret, or in my own soul. The fear of man, pride and shame, have greatly hurt me. I have many years lived in great hope that I should meet with something very powerful and quickening, that would give me victory over the fear of man, over the world and my various corruptions, so as to enable me to live in common and appear in publick, something according to the views and exercises I have in secret. I have sometimes had strong and almost enthusiastick persuasions that it would be so; but I have hitherto dragged on heavily, and am now a poor broken vessel, that can expect little more in this life.

II. *Concerning the methods I have taken to promote religion in my own soul.*

I have been very sensible that my own personal religion was of great importance to myself, and to others—That if any thing would help me to act up to a christian and ministerial character, it would be the life of religion in my own soul. For this purpose I have endeavoured much to know what would be the most proper means, and to use them. For many years I practised fasting once a month, and sometimes oftener. On these fasting days, I used to write my wants, or the things that I would, for each day, bear particularly on my mind before God; and having them in a number of particulars—six, eight, ten, or more—I would meditate and pray upon each one. Sometimes I used to pray as many times in the day as I had particulars; and sometimes I took several of them together. On these occasions I generally found freedom and enlargement, more or less: so that I have often been able to say, I have never found it in vain to seek the Lord. On my fasting days I commonly made and wrote a number of resolutions; but, alas! I often came short in the performance. For some years past, I have, for several reasons, not fasted as formerly, but instead of it, have spent half a day at a time, once in a while, in meditation and prayer, in the manner in which I used to spend my fasting days—Sometimes I have spent only two hours in a day in this manner.

I have found it useful and quickening, to meet with people at private meetings. For this purpose I have, with others, endeavoured to promote days of prayer, generally once a month, when my elders and I have, by turns, prayed and sung, &c. These days I have found useful in keeping up some sense of religion. But after all, I have found much sloth, unbelief, and carelessness, prevalent with me.

III. *Respecting my ministry.*

As I have already shown, I had

a great backwardness, fearfulness and even reluctance to enter into the ministry. I thought I was not fit for it—that if I had any grace, I had not sufficient for that. I was like Moses and Jeremiah—I would, if possible, have been excused. Like Jonah, I was almost ready to run away from the work. Other ministers advised me to engage in it, and I did not care to set up my own judgment entirely against theirs. And after I was in the ministry, for several years, I had much the same difficulty. I thought that I was unfit, because I had not the readiness and promptness to the work that was desirable—I moved in it under and against a great weight. I could speak but poorly in publick; and I was bashful, backward and unapt to speak in private. I often thought I would give any thing in the world if I might, consistently with duty, be free from the ministry, and be engaged in some other calling—the weight seemed too heavy for me to bear. I often had thoughts that I should be willing to have some scandalous sin falsely laid to my charge, so that I should necessarily be put out of the ministry: but I believe, upon trial, I should not have chosen it.

And now to speak my own judgment, after so long a time, I think if there were a sufficient number of persons properly qualified for the ministry, it would not be best to introduce such as I was, and have been. My being so reserved in private, and so poor a speaker in publick, with so little zeal and engagedness in the cause, renders me unfit, if there were other persons upon the whole more fit. But considering the scarcity of ministers, I know not but it may be right to introduce such as I have been.

When I had actually entered into the ministry, I considered it my duty to promote the good of the people committed to my charge; and I studied and prayed that I might know how to be useful, and that I might be so. Besides preaching in publick, as is usual, and delivering many lectures in private dwellings, and catechising small children in various parts of the congregation, as was the common practice of ministers, I attempted several other methods of rendering myself useful to my people: not that I exceeded others, for at least some others did much the same.

One method I used was to give out questions in writing, and have a time appointed to meet the people and hear them answer the questions as they thought proper, and then to make my own observations upon them. Another method, adopted at other times, was, the people gave me questions, and I, at a time appointed, answered and discoursed upon them—something like Pike and Hayward's "cases of conscience," but much shorter. I also proposed many subjects myself to speak upon; and gave previous notice of the time when I would answer and discourse upon them. At these meetings I thought it proper to speak upon some things, and in a manner, that would not have been proper for the pulpit: And at these meetings, a free conference was allowed after I had done speaking, and the people present had liberty to propose and say what they thought proper. Another method I used was, to catechise the young people between meetings on the Sabbath. This I found was the only time I could have them together. On week days they would not attend; and after both services were concluded, some of them would go home. I used to catechise the young men on one Sabbath, and the young women the next. My method was to have the questions which I intended to ask written down; but I talked freely on the subjects brought into

view; and sometimes one question would introduce several new and unexpected ones. This practice I continued for several years, but it was laborious and trying to my constitution. Another method I took was, to visit families by name. This I did for more than a year, till I had nearly or quite gone through the congregation. I usually visited two days in the week; and on the previous Sabbath told them the families I would visit, on such or such a day—This I did that they might have opportunity to be at home. When I came to the house, and the family was collected together, I first prayed with them; and then I began with the youngest, and so proceeded on till I came to the heads of the family —asking questions and discoursing, according to their several capacities and circumstances. This method I continued but little more than a year, and once over my charge. In general, through my ministry hitherto, my visiting has been more occasional than stated —just as I have had opportunity. But I have been deficient in this duty; and in general people complain more of this deficiency in ministers than of any other.

To promote religion in our several congregations, most or all of the neighbouring ministers encouraged family meeting societies of young persons, and days of prayer. I used, when I could, to meet with these societies in my own charge, for prayer—sometimes in one part of the congregation, and sometimes in another. This I did both for my own advantage, and for the encouragement and edification of others—Another method which I, with my elders, attempted for the promotion of religion, was the care and discipline of the young people: Or more properly, of such of them as were baptised. These we looked upon as in a sort within the church, and under its care. We proceeded in this, not without some good effect. But the want of this discipline in all the other neighbouring churches, prevented our carrying it to a proper extent. It was thought best by others that we should not, at least for the present, proceed to suspension, or cutting off from our care; and we found that without this, we could do no more than give good advice, and reprove in private. The elders and myself also tried to promote family government; and I wrote articles of agreement, by which families should concur and join in the same practice, for mutual help and encouragement to one another.

In many such ways have I endeavoured to promote religion among the people of my charge; but after all, I have done but little; not so much as was my duty to do, and the effect has been but small.*

(*To be continued.*)

MENTAL SCIENCE.

Doctrine of Power.

The doctrine of power is more perplexed than any other department of mental philosophy. For this reason it will require careful attention, and protract the discussion beyond what has been devoted to any other topic in this series of articles. Our present intention is to settle the doctrine, and remove some of its perplexities; reserving

* It will be recollected, as elsewhere stated, that this was written nearly thirteen years before Mr. Green's death; and that he died in the midst of a most remarkable and general revival of religion, among the people of his charge. They were ripening for the harvest, which although delayed, was at last rich and abundant—Probably no congregation in our country was composed of a better instructed people than his. Hence an entire freedom, from all that is so justly considered as exceptionable and injurious, in many of those which have of late been denominated revivals of religion.—EDIT.

for a subsequent article certain of its applications and uses.

The terms used to indicate power are so indefinitely and variously employed, that it need not be considered strange, if there should be much confusion and perplexity attending the investigation of certain mental and theological subjects. These terms are used in law, in government, in rights, in wealth, in martial operations, in physics, in mathematicks, in argument and in mental philosophy. In some departments, as in numbers and mechanics, the terms are fixed in their meaning, but in a great majority of the sciences they are not. Though they occur in all departments, their meaning varies exceedingly, and it is oftentimes impossible to ascertain their import.

But the origin of all our apprehensions and conceptions of power is from a connexion between cause and effect. This connexion is a dependence of the effect upon the cause. Whenever such connexion is recognised, we ascribe it to power; but if none is recognised, no existence of power is suggested. It should here be observed, that neither the effect, nor the cause, nor the connexion, but that on which the connexion rests, is the power, and nothing else can be properly so called. Now if men always spoke and wrote on all subjects with this notion of power distinctly in view, there would be no perplexity or confusion from the use of those terms. But it is far otherwise, as must be evident to all who reflect carefully on the subject.

The question has often been asked, What is power? It is easily asked: but has it ever been answered? Has it ever been defined? If it has, we confess it has not been our happiness to see the answer or the definition. The best substitute for a definition, that we have yet seen or conceived, is the *connexion* between cause and effect. This we can recognise and describe, but it is not power. The thing itself is utterly beyond our cognizance. We cannot see it, describe it, or define it at all. But since power is that which binds the effect to its cause, we may use that relation in place of its definition, without error, and often with great advantage. Let any man fasten his attention upon this inquiry and seek to define or describe power; he will soon find himself in difficulty, and at length yield the object, in despair of success. Some philosophers have found themselves so perplexed with inquiries relating to power, that they have chosen to do what we consider equivalent to a denial of its existence. They have denied, in theory, any other connexion between cause and effect than mere antecedent and consequent. Without stopping to discuss the theory, and expose at length its absurdities, we say that every effect supposes a cause, with power to produce it. Whether the power belongs to the cause, inherently, incidentally, or instrumentally, will not affect the question in its present aspect. The simple fact, to which we allude, is that the connexion between cause and effect, involves a dependence, which always denotes power. The terms have no appropriate meaning on any other supposition. It is absurd to speak of a cause without the idea of power; of an effect, without power to produce it.

We recur again to the propriety of using this connexion between cause and effect, as a substitute for the definition of power. It cannot mislead us to use that relation, which power alone supports, and which alone suggests the idea, as its substitute. In physiscs it is not necessary to employ any substitute, but in mental philosophy and theological discussions, it is often very important. The perplexing vagueness and great diver-

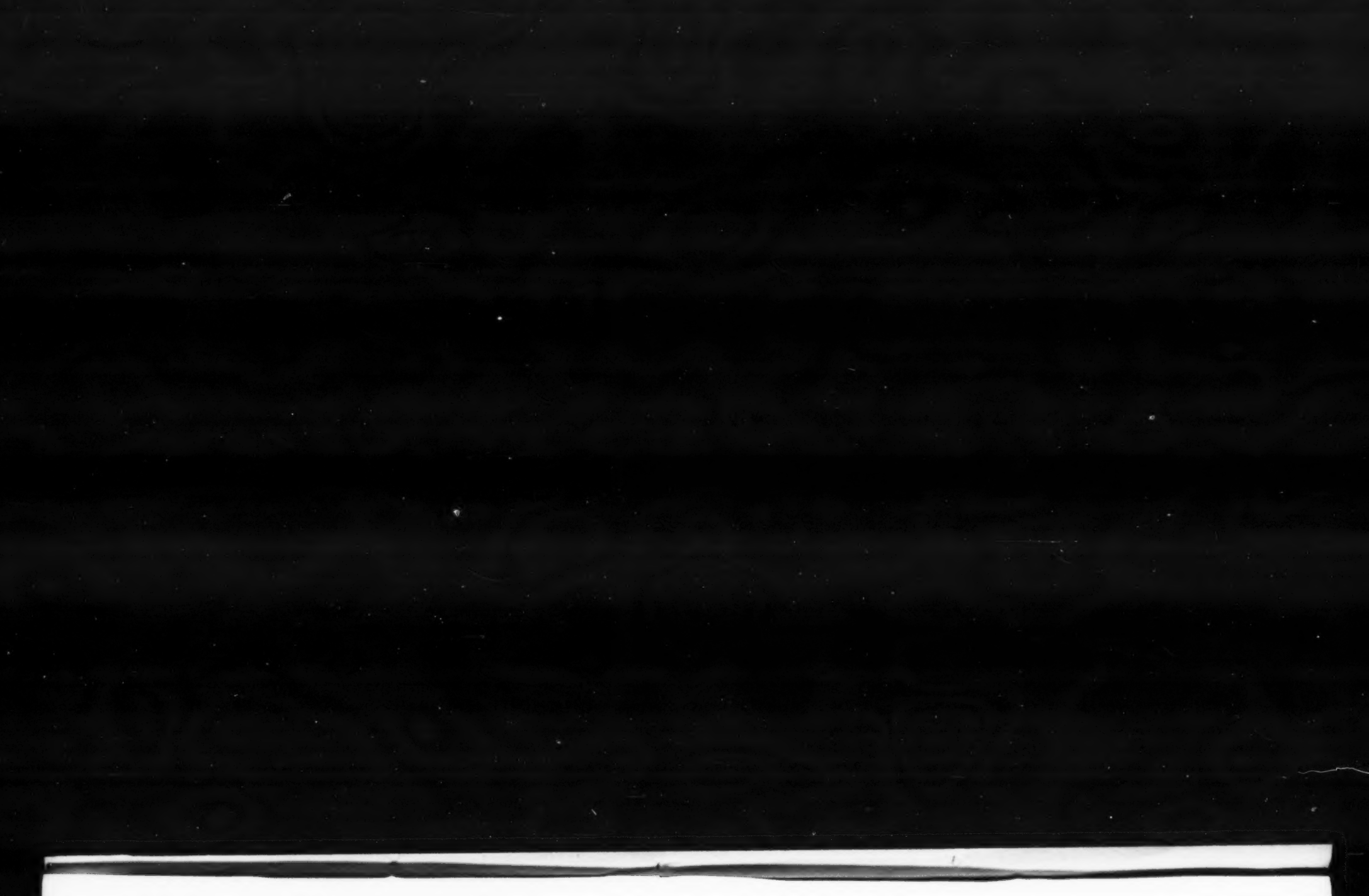
sity of meanings, attached to the same term, render it necessary that some terms, more fixed and certain in their meaning, should be substituted in its place. But this will be more evident, when we come to the application and uses of power.

Before we proceed to the direct object, a few remarks on the *source* of power are appropriate and necessary. The first remark is, that power is always associated with *intelligence* in its source. Instruments may be employed to connect cause and effect, which have no intelligence; but, however numerously or frequently they may be so employed, they cannot be considered the source of energy. Whenever we recognise, or conceive of power, we greatly mistake if the idea of intelligence is not always, and necessarily, associated with its source. Matter is in itself inert, in all its forms of organization; it cannot, therefore, be the source of any action, energy, or even motion. All its motions, and the laws of their regulation, indicate a governing energy from an intelligent source. We need not enter into a minute and extended illustration of this remark. We think all inquisitive minds will readily arrive at the irresistible conclusion, that intelligence is essential to the source of power.

Another remark on the general subject is, that the source of power is *voluntary*. Its exercise is always connected with will, or volition, the operation of will. All the laws of motion, which philosophy recognises, necessarily indicate both an intelligent and voluntary source. Whatever material agents are instrumentally employed, earth, water, air, fire, electricity, magnetism, or any of the chemical agencies, we recognise no power in them, but in some source of their motion, in which there must be design and volition. Experience demonstrates the truth of this statement; and no philosophy, which claims to be rational, can invalidate or contradict it. Here we leave this remark, confident that all thinking minds will readily perceive its truth. We might have said before, that power must have a *living* source. But it was no part of our intention to engage in a philosophical discussion of *life*. We, therefore, take for granted, what none will doubt, that life, whatever its definition may be, is essential to the source of power. Our object, at present, is to show, that the source of all power is *mind*, which must live, know, feel, and choose. If mind be capable of volition, it must *feel*. There can be no such thing as volition without feeling. This has been illustrated in a former article, and needs no further discussion for our present purpose.

The original source of all power is the eternal, self-existent, and independent Mind. He has infinite power, and is irresponsible for its exercise; but He is infinitely good, as well as infinitely intelligent and powerful; therefore his government is infinitely safe and desirable. But what most concerns the present discussion is, that all our conceptions of divine power connect with God's will: it is indicated by the connexion between his volition and the effects produced. This connexion, according to the sure testimony of divine revelation, is illimitably certain.

God has created minds, which are finite, dependent on his will for existence, for all their faculties and all their power. These minds are, by God's will, constituted immortal and indestructible. We speak of two orders, angels and men; whether there be other minds we know not, and need not inquire. We do not suppose that either angelick or human minds are incapable of annihilation by that power which gave them being, but we know that it is his will they shall live for ever. Our present



inquiry respects the ability of dependent, mortal and immortal men.

One more general remark may here be made. It relates to man's responsibleness, as connected with power. For all the power given to creatures, they must be responsible to their Maker and Sovereign; both for its estimation and employment. This is directly inferred from their relations to him who made, sustains, and governs them. The basis of this responsibleness to God, so far as found in men, is their faculties of *knowing* the use of power, of *feeling* the influence of obligation, and of will, or *volition*, to direct its use. Mind is, therefore, the source of man's power, and responsible for its employment. But mind, unintelligent, insensible and inactive, could not be a source of power, nor be held responsible. Such a supposition, however, takes away the essential properties of mind—the faculties of intelligence, feeling and action. This general remark is all we need at present. The subject of responsibleness and its connexion with power, will occupy more properly, and more fully, another place in this discussion.

That men have power is demonstrably certain. The whole face of the inhabited earth bears testimony to the fact, every man's consciousness certifies it, and the revelation of God abundantly confirms the truth. This power is derived, dependent and limited. It is derived from the great Source of all things. God has endowed men with life and faculties, capable of producing certain effects. This capability, like life, is the gift of God, and is found in different degrees in different persons, just as the great Author has seen fit to bestow it on them. Can this be doubted? The facts, in proof, are before every eye.

For the continuance of this ability, men are dependent on the will of God, as really and as certainly as for life. We often see men utterly, or partially, deprived of it, while life yet continues. Derangement of intellect takes it away, or diminishes it; insensibility of feeling destroys or misdirects it; and various circumstances of its medium and instruments change or destroy it. The whole phenomena of power show its dependence on the omnipotent source. That man's power is limited, admits of no question. But to fix some of its limits, and define its applications, is very difficult. The general fact of limitation to men's ability is admitted on all sides, but much controversy obtains among philosophers and theologians, concerning several particular limits. Were this controversy confined to subjects of speculative philosophy, it would not be worth the pains of investigation. But since it has an important influence in scriptural interpretation, and the discussion of theological doctrine, it will be necessary to examine some of those limits in question. But this also belongs to a consideration of the uses and applications of ability.

Here it is proper to say, that man's power, derived and limited as it is unquestionably, is man's own, as certainly as life is man's own, and in the same sense that the faculties of mind are his. The derivation, dependence, and limits of the power affect not its connexion with the mind, to which it essentially belongs. We have said that mind is the source of power in man. To the mind or spirit belong, essentially, life, faculties of intelligence, feeling and volition—to it also belongs power. We are not able to determine which faculty is the source of ability; nor is it necessary to decide such a question. We know that the primary source of agency or action in man is the faculty of feeling, but this agency is manifested by the will, and has some connexion with in-

tellect. Man's power is always indicated by a connexion between the volition and the effect; it is therefore immediately connected with the will. It resides not in matter. Let mind be separated from the body, and the whole material machine has lost its power. While life and spirit inhabited the organized matter, its functions were the medium of manifesting ability in various forms; but when deprived of life, the whole is powerless. Man's power must, therefore, have a living, intelligent, feeling and voluntary source: and it is enough that we show its connexion with mind, and trace its manifestation to the will, without attempting to define its precise residence. Here we obtain our substitute for a definition of power—*the connexion between volition and effect.*

Ability is suggested by something being done: and if it be man's ability, it is something voluntarily done. Let any man, who thinks carefully, examine the idea of man's ability, he will come at length to that which actually connects, or may connect, the effort with his volition; this is power. This is its true description; and with a single *exception*, so far as man's ability is concerned, there is no other, which corresponds with the fact. Whatever a man has power to do will be done, if he wills to do it. This expression, if we mistake not, meets the common sense and common apprehensions of men—what is more, it corresponds with the general current of the Holy Scriptures. With a single qualification, which respects the opportunity of exercising the power, we make the appeal to all the above authorities, and fearlessly assert that whatever a man has power to do, give him the opportunity to do it; and it will be done, if he *wills* to do it.

The *exception* to which we alluded applies to certain exercises of body and of mind, which have no perceptible dependence on volition. The idea is suggested by this fact, and has several applications, with various shades of meaning, from mere susceptibility, to a close resemblance to what we have already considered power: and we have no objection to call it ability, in certain cases, although not indicated by our substitute for a definition of power. Thus the process of digestion, circulation of the blood, growth of the muscle, and other parts of the body, are involuntary—the perceptions and feelings of the mind are not under control of the will. It is often said of the body, in the cases referred to, that the organs have power to perform those functions; and of the mind, it has power; or is capable of perceiving and feeling. In this sense of ability, we readily concede that the exercise of any faculty denotes a power to exercise. But without stopping to examine the theory of involuntary bodily motion, it is proper to discuss a little the laws of mind, involved in its involuntary phenomena. The mind is capable of exercises appropriate to each faculty, but the principal advantage of using the term power is, to describe the nature of mind—thus the mind has power to perceive, feel, and choose. The idea is suggested by a connexion between the faculty and its appropriate exercise, as between cause and effect. Whatever this power may be, the most important principle to be recognised in its law is, that this capability of feeling is not under control of the will. Pleasure and pain, ecstasy and disgust, are not under the influence of volitions.

The distinctions of power have been many, and most of them useless. There are, however, two classifications, which have been made in reference to those differ-

ent applications above considered, and which may occupy a few moments.

It has been called *active* and *speculative.* Active power moves the body, and turns the thoughts from one subject to another. Speculative power is that included in the exception made above—the ability of judging, remembering, and all intellectual exercises. The other classification referred to is, *active* and *passive.* Passive power is the capacity of receiving impressions or suffering. In these classifications, *speculative* and *passive* power are both of doubtful propriety. At all events, passive power is merely susceptibility, which we hesitate much to call ability.

We had intended to dispose, in this place, of some remarks on several uses of terms indicating power, but it will divert us more from our object than to take notice of them as they occur in the next article. Some remarks on the *kinds* of ability, as distinguished by its *source, instruments, limits* and *effects;* particularly some of the latter, are important, and will close the present number. From the *sources* these are distinguished, divine, angelick, human and animal power, because it is connected with the volition of different agents, and recognised as from a different origin. This need not be discussed. With respect to the *instruments* employed, there are mental, muscular, mechanical, gravitating and chemical power. Of this distinction in denominating the kinds of power, it is only necessary to observe, that instruments do not alter the nature, but only change the relation or use of the ability. It is of some importance to recollect this, because many are misled by the diversity of names and terms, which only denote the various instruments and relations of power. As to *limits*, there are *small* and *great*, of indefinable varieties and degrees. If we speak of divine power, it is unlimited—infinite; but of finite ability the degrees are many, and the limits not easily defined. Hence men often over estimate their power, and are often disappointed in their expectations and efforts, in many things important to their interest or usefulness. Again, on the other hand, men frequently make an under estimate of their ability, and drone away their time to little purpose, when, if roused to exertion, and made acquainted with the extent of their power, they might accomplish much that is important and useful. In most cases, however, of the above classifications, there is, comparatively, little difficulty in ascertaining the signification of the terms employed. But the most difficult classifications and indefinite terms in use, are those relating to the *effects* produced. With many of these our present object has no connexion—such as political, ecclesiastical, judicial and martial power. We are aware that these terms suggest other associations than those which we have described as connected with power; but the difference, when carefully analyzed, would be found less than may seem at first view. In this class there are in extensive use the distinctions of *physical, natural* and *moral* power, which require particular examination.

Physical and natural are often used synonymously, but sometimes distinctively, although it would seem that there can be little difference in their technical meaning. It is not worth our while to examine here the different shades of meaning attached to these terms, as connected with power; our purpose will be answered by considering them as having the same meaning when opposed to moral. We shall, therefore, use them indiscriminately as synonymous.

Man has *physical* and *moral* power, entirely distinct in character, each limited to its proper sphere,

and no wise interfering with the functions of the other. We learn this fact, and the knowledge of this distinction, from the effects produced and the relations of men's actions. This fact, however, is greatly abused, misconstrued, and misapplied. We doubt very much, whether the metaphysico-theological writers and preachers, who abound in this speculative age, and who use so freely this distinction, have ever examined, inductively, or even settled in their own minds, what they mean by *moral* ability. Multitudes seem not to have any fixed association of thoughts with *natural* ability, although they hobby the phrase so constantly. It would be easy to illustrate this remark by a reference to a host of modern writers; and any thinking man has only to open his ears to the metaphysical jargon from many pulpits in the land, to be more than convinced of its truth. We think it very questionable, whether the distinction between *natural* and *moral* ability is useful at all, in theological discussions. What is more, we think it extremely doubtful whether the only proper meaning of *moral* power is apprehended at all, by those who make the most free use of it in theological subjects.

What is intended by man's physical power? This question has been already answered, if we have succeeded at all in our object. A condensed view of the doctrine involved in the answer to this question may be given. It is suggested by a connexion between volition and the effect—mind, living, intelligent, sensitive and voluntary, is its source—it is dependent and limited; distinguished by its source, instruments, limits and effects. A substitute for its definition is, the connexion which suggests the idea of power. All that need be added is, the reason why it is called physical or natural. To us it seems evident, that it is so denominated from the effects produced. Physical effects are produced by physical power. Walking, and in general, bodily motions, are physical effects. The arts and employments of life, are of the same character. But we have not room for extended illustration.

What is man's moral ability? We only say now that it is so called, because the effects are of a moral character. This subject, together with some of the *uses* and applications of power, will constitute the objects of inquiry in our next article. These objects are among the most interesting topicks of discussion before the Christian publick.

F.

(*To be continued.*)

EXTRACT FROM THE CHRISTIAN OBSERVER.

We take the following instructive and pleasing paper from the Christian Observer of September last. The writer shows himself to be an Episcopalian, and to have some partialities, such as all good men have for the Christian denomination which they conscientiously prefer. But he is neither a bigot nor an exclusionist, although his charity extends to some who are so. A principal object which he had in view was, to oppose those in Britain, of whom there are at present a considerable number, even among protestants, and those too that are esteemed truly pious, who believe in modern miracles, and a revival of the prophetick spirit. As yet, this example of *improvement and the march of mind*, has not, so far as we have heard, been exhibited in this country, unless it be among the Mormonites, and the followers of Jemima Wilkinson. But we shall not be at all surprised to hear of it soon, among

the new measures for promoting revivals; of which we have already been told of some things, nearly as extravagant as the pretence of miracles and prophecy. We could not help thinking, while reading the following article, that the good men —for some such we fully believe there are—who have adopted a portion of *the new measures*, would certainly lose them, either in the river, or before they reached it. We thought too, that Hopkinsianism—we mean in its peculiarities —would not get safely through the stream: And as to New Havenism, we seemed pretty confident that it must all be thrown on the large heaps, which the author says he saw, on the margin of the river. And now for ourselves, we doubt not, that if we get over the river happily, we shall drop in crossing, every wrong feeling that has, even unconsciously, lodged in our bosom, while writing "the present state of the Presbyterian church;" but we verily believe we shall carry over, and even into the city itself, our warm attachment to the Confession of Faith and Catechisms of the Presbyterian church, as well as our preference of the ecclesiastical order of that church, and never regret any thing, in our defence of either, except the imperfections which have attended our efforts.

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THE RIVER OF DEATH: A DREAM.

I had been spending an evening with a valued friend, discussing, with more animation, I fear, than profit, three new miracles, for which he was vouching, when the hour of family prayer summoned us to higher thoughts and more holy feelings; and our last remarks at parting were, I hope, such as we should not have lamented indulging in, had we been on the very verge of heaven. Indeed, we were not in idea far off from that blessed region; for we had been speaking of David, who neither on earth nor there had any whom he loved in comparison of God; and of St. Paul, who, when the time of his departure was at hand, was ready to be offered; and of saints and martyrs in more recent ages; and lastly, of Bunyan's seraphic picture of the passage of his Pilgrim over the river, to the gates of the celestial city. My friend had repeated with glowing delight the following passage: "Now I further saw, that between them and the gate was a river; but there was no bridge to go over, and the river was very deep. At the sight, therefore, of this river, the pilgrims were much stunned; but the men that went with them said, You must go through, or you cannot come at the gate.

"Then they addressed themselves to the water; and, entering, Christian began to sink; and crying out to his good friend Hopeful, he said, 'I sink in deep waters; the billows go over my head; all the waves go over me. Selah.'

"Then I saw in my dream that Christian was in a muse awhile; to whom also Hopeful added these words: 'Be of good cheer, Jesus Christ maketh thee whole;' and, with that, Christian brake out with a loud voice, 'Oh! I see Him again! and he tells me, When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.' Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. Christian, therefore, presently found ground to stand upon; and so it followed that the rest of the ground was but shallow; thus they got over. Now upon the banks of the river, on the other side, they saw the two shining men again, who there waited for them; wherefore, being come out of the river, they saluted them, saying, 'We are ministering spirits, sent forth to minister to those that shall

be heirs of salvation.' Thus they went along towards the gate.

"The talk that they had with the shining ones was about the glory of the place, who told them that the beauty and glory of it was inexpressible. There, said they, is Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect. You are going now, said they, to the Paradise of God, wherein you shall see the tree of life, and eat of the never-fading fruits thereof; and when you come there, you shall have white robes given you, and your walk and talk shall be every day with the King, even all the days of eternity."

"And now were these two men, as it were, in heaven, before they came at it; being swallowed up with the sight of angels, and with hearing of their melodious notes. Here also they had the city itself in view, and they thought they heard all the bells therein to ring, to welcome them thereto; but, above all, the warm and joyful thoughts that they had about their own dwelling there with such company, and that for ever and ever: Oh! by what tongue or pen can their glorious joy be expressed! Thus they came up to the gate.

"Now I saw in my dream that these two men went in at the gate; and, lo! as they entered they were transfigured, and they had raiment put on that shone like gold. There were also that met them with harps and crowns, and gave them to them; the harps to praise withal, and the crowns in token of honour. Then I heard in my dream that all the bells in the city rang again for joy; and that it was said unto them, 'Enter ye into the joy of our Lord.' I also heard the men themselves sing with a loud voice, saying, 'Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.'

"Now, just as the gates were opened to let in the men, I looked in after them, and, behold, the city shone like the sun; the streets also were paved with gold, and in them walked many men with crowns upon their heads, palms in their hands, and golden harps to sing praises withal."

As my friend bade me adieu at night, he smiled and said, "Well, we shall know these things better when we have crossed the river." "We shall see and know," I replied, "even as we are seen and known." "Yes," said he playfully, "and you will then leave behind you your incredulity." "And you, it may be," replied I, "your modern miracles." Thus ended our discourse; but the subject dwelt on my mind as I retired to rest, and the impression it left may perhaps account for the following dream.

I thought I stood on the margin of the river of death as described by Bunyan, and saw before me, on the distant heights on the other side, the heavenly city. Martin's enchanting picture in Southey's Pilgrim's Progress presented itself to my eye in my sleep, and lovely was the prospect that extended before me.

But soon my attention was drawn to the numerous travellers who approached the stream; some crossing it willingly, nay, joyfully; others, alas! forced into it with reluctant struggles, "driven away in their wickedness, and without hope in their death." Some of this last class I gazed at till they came to the gate of the city, where I saw them turn pale and tremble, as they read in letters of fire the awful sentence that excluded them from its felicities: "Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." I shuddered as I

beheld the vast multitudes thus shut out, and saw them with weeping, wailing, and gnashing of teeth turn to the left hand, where quickly they were lost from my sight, in the lake that burneth with fire and brimstone. It is not my purpose to depict these wretched groups; which, alas! comprised more than those who seemed verbally to be included in the above inscription; and to consist of all, however high-sounding their claims, who had not on that wedding-robe, which is the righteousness of the saints. I turned my eyes from them, that I might contemplate the blessed spectacle of those who were entering through the gates into the city; and so entranced was I with the glorious prospect, that for a time I could only think of their joys, and try to echo at a distance a few feeble notes of the song of victory which resounded from their lips.

But after a while, as I began to make more particular observations on the travellers and the country, I remarked all along, on both sides of the road, and on the banks of the river, a variety of heaps or hillocks, of which I did not at first understand the nature. At length, however, as I looked more narrowly, I saw that they were caused by the pilgrims, who, as they passed along on their journey, doffed one and another incumbrance, till at length they had less and less left as they advanced, except the wedding-garment, which none of them threw away; no, not even in the river, where they often made the last struggle to keep a few articles which they particularly valued and had hitherto firmly retained, but which they were always glad to relinquish before they arrived on the other side. The margin of the stream, as I said, was covered with these little heaps, as the road had been before.

I observed that there were some of the larger hillocks, especially early on the journey, which none of the pilgrims passed without depositing on them some burden or superfluity. These heaps, being common to all, I shall not particularly describe; but it will be easily understood that the better knowledge a traveller obtained of the heavenly city, and the warmer his aspirations after it, the more ready was he to cast away whatever he learned would be inadmissible within its walls. Every known sin, imperfection, and infirmity, most gladly did he, when in his right mind, try to get rid of; but it was only gradually that he obtained knowledge and resolution for this purpose: so that it often happened that a little further on the road a pilgrim was seen to divest himself of what just before he had carefully cherished; and even on the borders of the stream itself, some travellers could not be persuaded to give up all but their wedding-garment.

I saw a joyful band of infants, and these needed to cast away nothing, but the burden of the flesh and the guilt of original sin; and then, invested with the robe necessary for all, they were fit at once for the heavenly mansions. Another group of little ones followed; and these at first sight appeared innocent, and free from incumbrance, like the former; but upon closer inspection I found that, besides swelling the great heaps just mentioned, to which all alike contributed, they had acquired a few things which needed to be cast away; so that many a deposit was there by these little ones of proud looks, and selfish passions, and lisping falsehoods, and impotent revenges. The other larger heaps along the road I stay not to describe; they comprised every weight that could stay the traveller, and every sin that easily beset him, but which he had laid aside as he thought of the King of the promised land, and hastened

on his way to behold Him in his glory.

But what, as I said, struck me chiefly, was an accumulation of these heaps—some of them not little ones—on the very margin of the stream itself, nay, floating on its mid waves. For I observed that it often happened that a traveller, after he divested himself of his more obvious incumbrances, had ignorantly or obstinately retained to the last moment some favourite article, which he fondly fancied would not be excluded as contraband on the other side of the stream. These articles were not, indeed, like those first thrown off, so heavy as inevitably to sink him in the billows, or to cause him to be rejected at the gate of the city as a thief and a robber; but they were still of a style and fabrick wholly unsuitable for admission into a land of perfection. I examined several of these heaps, and was almost inclined to smile at the singularity of their contents. "What," said I, to a pilgrim who happened to approach, "are yonder strandings and wave-drifts that so thickly line the margin of the river?" "They are," said he, "the failings, oddities, over-statements, misconceptions, and peculiarities of good men. See how tightly some of the travellers button them up to the last—but, look! there they go, one after another—not a vestige, you see, reaches the opposite shore. Mark yon sedate pilgrim." "Yes," said I, "I know him well: he is a beloved friend of mine; a Quaker, I am sorry to say; but I doubt not he is baptized with the Holy Ghost, and spiritually, though not literally, with sacramental purification." "The same," replied my companion; "but, see! he intended, I have no doubt, to carry his broad brim across the stream with him; but it will not do—no; there it floats; and has drifted away to yonder enormous heap of cassocks, mitres, crucifixes, and Methodist bonnets." How will yonder divine, thought I, get over that enormous heap of sermons? He is, I well know, a sincere servant of Christ; a man anxious for the glory of God and the souls of his flock; but with what strange and novel notions does he interlard his discourses! Look! there is the whole bundle afloat! he has recovered here and there one, much water-soaked and torn; but scarcely a trace of others is left, except the text and the doxology. But, happily, he himself is safe, and has entered the city, and little heeds he now the trifles which he has left floating on the current. David, I doubt not, carried over his harp, for it was already attuned to the melodies of heaven; and St. Paul his "books and parchments," for they were of Divine inspiration; but he lost his thorn in the flesh, as he long before had resigned his pharisaism, and whatever else was contrary to the name of Jesus of Nazareth. A zealous Anti-pædobaptist, I remarked, had oddly enough procured a portable adult font; and an acquaintance of mine, an ultra-High-churchman, whose name I shall not mention, an enormous model of a steeple; but they were both glad to let them go when mid-way in the river, and to lay hold of the same plank, and get over safely together. What heaps of theological controversy were there scattered all along the shore! I saw Mr. Fletcher land arm in arm with Mr. Hervey, and Mr. Wesley with Mr. Toplady; but a fine confusion of mutual rubbish they all left behind them: still, what they rescued in common was of inestimable value. Fenelon had intended to get over a few consecrated wafers and hallowed relics: they were but light, he thought, of floatage: but he was glad at length to get over himself without them; and get over he did, and had a joyful seat assigned

him; but his wafers and relics drifted far away down the stream. A somewhat erratic friend of mine made sure footing on the blissful shore; and happy was I to see him arrive there, though almost destitute, except of that wedding garment, which, amidst many alarming struggles, I trusted he had never relinquished: but, alas! what a medley did he leave behind him of "orations," and "homilies," and multiform books of quaint device and perilous concoction. I observed that some writings, which I had thought would have done very well to go over entire, had lost many leaves; among which I noticed even Hooker's Polity, and Luther on the Galatians. The Bibles which floated over had all parted from their Apocryphas; and the Prayer-Books from their Companions to the Altar, though various pages of the latter were recoverable.

Many of the heaps were nearly decayed, so that I could scarcely discern their contents; some perhaps from age, such as pilgrims' shoes and anchorites' wallets, which have not been much used, except in the Church of Rome, since the dark ages; but others had perished prematurely, from natural intrinsic decay, being nearly new, yet mouldy. One of the most recent heaps was a pile of prophetic speculations, as large as Absalom's barrow; but I believe it looked larger than it was, being much tumefied, though of little weight. Zealously and conscientiously did some of the pilgrims, and true pilgrims too, struggle to hold it together; but it was too unwieldy in mass, and separately much of it was lighter than the froth and straws floating on the river; so that I apprehend very little of it was landed.

It was truly delightful to hear the good men who arrived safely over conversing together in brotherly mood, as each had now forgotten his former peculiarities and failings, and one common topic engrossed all voices. When Watts and Doddridge began a sacred chorus, I expected to hear some friends of mine protest against joining with them, as they had worked their way to heaven illegitimately, not being entitled to covenant mercies; but so it was that all parties took up the strain, nothing reluctant, and the Hosannah went round in the full diapason of heavenly harmony. Bishop Hooper, I observed, had not on his sacerdotal robes, which he used to protest so much against; but then Cranmer had not his: so that they made a very good picture together. In short, I perceived, that, as long as there existed none of the causes of disqualification which were written on the gate, or elsewhere in the heavenly records, there wanted nothing but the waters of the river to wash off incumbrances, and bring all to uniformity of thought and feeling; so that each forsook his whimsies as heartily as he had before forsaken his sins. And then, when these exuviæ had been sloughed off, how free, how graceful did the glorified spirit appear, clothed in the royal robes of investiture of its new celestial dignity!

As I was intently gazing on these things, I saw approach the friend with whom I had spent the evening, with his three miracles buckled in a new satchel on his back. Tightly did he grasp them, and gaily did he plunge in with them strapped on his shoulders; but I observed that they soon burst the bag by their own volatility, and ascended to the clouds, lighter than air-balloons. I was about to exclaim, not very good-naturedly, "Be thankful, my friend, that you have escaped yourself, and that from fancies you have not been permitted to glide to worse," when it became my

own turn to pass over; and large, far larger than I had ever thought of, was the load which I had to throw off; far larger, I am sure, than that of my beloved friend. As I threw off the whole and plunged in, the shock awoke me.

One lesson, among others, I have learned from my dream—namely, that we ought to be content to forsake *every thing* for the excellency of the knowledge of Christ Jesus our Lord: not merely to acknowledge the doctrines of grace, to discard known sins, and to trust in the righteousness of the Redeemer; but to look to our ways in minor matters; to avoid those lesser incumbrances which appear so conspicuously in my dream, and willingly to cherish nothing, professing to be religion here, which we do not hope may be transported, in spirit at least, to a better world. I do not mean that we should be indifferent to any thing that we consider to be truth, or indulge in licentious laxity of opinion, or esteem all notions alike, or revel in the latitudinarian candour of a time-serving generation: far, very far from it: but, still, it may soften asperities, and promote Christian affection, to distinguish between those things which we must cast one after another upon the heap, and those which we expect in common to retain. I do not think that I ought, in order to please my pious Dissenting friend, to cast away my Prayer-Book, or to blow up the church tower: I think a surplice very comely, an organ very melodious, my Oxford cap very convenient, and even a mitre not mis-shapen: but if we are to meet in heaven, as I trust we shall, there should be some limits to our discrepancies upon earth; neither of us conceding what he believes to be a portion of the great mass of truth, but each bearing and forbearing with the other in love. I do not expect to find all the contents of Mr. Nisbet's book catalogue in heaven; but I will not therefore anathematize any really faithful servant of Christ, because he entertains what appears to me some odd notions on Prophecy and the Millennium; and I think he ought not to anathematize me, because I do not see my way clearly to his conclusion. I will not call another brother a hypocrite, because he says he can conscientiously unite with Neologians and idolaters, with drunkards and swearers, for the distribution of Bibles, but would feel contaminated by the approach of Locke, or Lardner, or Milton: only let him not think me an oppugner of Scripture, and an enemy to the Godhead of Christ, because I do not see the consistency of his scruples. I cannot follow some of my friends to what appear to me their semi-Popish views of the sacrament of Baptism; I think them superstitious, and opposed to the spiritual character of the Gospel; but I will not therefore place them beyond the gate of salvation: only let them not reprobate me as an infidel, because my notion of a sign and a seal approaches less visibly the doctrine of the *opus operatum*. And so, again, of some nice questions on assurance, Calvinism, and other points; things, I mean, not absolutely essential to salvation, and on which good men have differed, and probably ever will differ. At all events, let each begin with casting the beam out of his own eye, and then shall he see more clearly to remove the mote from his brother's eye. W.

THE PRESENT STATE OF THE PRESBYTERIAN CHURCH.

No. IX.

When we first announced, in June last, some intention, not then definitely formed, of writing a se-

ries of papers which we have since entitled, "The present state of the Presbyterian church," we made this declaration—"In the statement of *facts* we shall use our best endeavours to be strictly accurate, and will publickly correct any error into which we shall be convinced that we have been betrayed. Our *opinions* will stand for what they are worth." In our October number, after we had seen Dr. Beeman's "Review and vindication, No. I." and had repeated the above declaration, we added—"We have seen nothing as yet to correct; and shall therefore only say farther, at present, that it has always been our intention to reply *in due time*, if others should not do it previously, to every thing militating with our views and reasonings, that should appear plausible in statement, or temperate in argument; and to treat every thing of a different character with silent neglect."

Two topicks are here specified, *facts* and *arguments*, to which we have promised, to give such attention as truth and the proper maintenance of our cause against its opponents, should appear to demand. So far as these topicks are separable, we have only to say that, in our judgment, all the reasonings we have seen, adverse to our arguments, have already been sufficiently answered; or if they have not, *valeant quantum possunt valere;* let every one give them just as much weight as he thinks they deserve. We are perfectly willing to leave them thus: and as to the squibs, and gossip, and inuendoes, that have been employed against us, let those whom they can gratify, enjoy them unmolested; we shall treat them with the silent neglect which we promised.

But as we have given it as our opinion that the reasonings of our opponents have been already sufficiently answered, it is proper to state, in justice to others, as well as to ourselves, that none of the replies have been made by us. We know that it has been whispered, that some of the publications in the *Presbyterian* have proceeded from our pen, or from our dictation. All such insinuations are without any foundation whatsoever in truth. We explicitly and unequivocally declare, that since the last meeting of the General Assembly, we have neither written nor dictated a single sentence that has first appeared in the Presbyterian, or in any other publication, except the Biblical Repertory and the Christian Advocate. We know not that it is justly exceptionable, for a writer who is attacked while publishing on any subject, to defend himself under a new and assumed signature, especially if he afterwards make it known that he has done so. This, it is well known, was done by the celebrated *Junius*. He, under the signature of *Philo Junius*, replied to some of his assailants, while the series of his papers was in progress; and at the close, he acknowledged the fact. But we have not done this—We have hitherto left our defence entirely to our friends; and they are solely responsible for all that has appeared in the Presbyterian, or in any other publication, in which our name has appeared, or our cause been advocated. At the request of the writers, we heard them read three or four papers, and no more, relative to our controversy, before they were published; and we suggested the change of not more than three words in the whole. Whether the changes we suggested were, or were not made, we cannot tell. We are thus particular, to prevent, if possible, any unfounded allegations hereafter on this subject.

In relation to *facts*, we have very seriously hesitated, whether we should not leave them on the same ground, on which we have just declared our willingness to leave the

reasonings of our opponents. Beyond one verbal inaccuracy—if indeed it be an inaccuracy—no way affecting the substance of our statement, we can still most conscientiously say, what we said on the appearance of Dr. Beman's vindication, No. I.—"We have seen nothing as yet to correct." There is a consideration, however, which has eventually determined us to enter the lists with our opponents, in regard to facts—Our veracity has been impeached—generally in measured and guarded language, and yet with a most manifest design to destroy all reliance, on the accuracy or truth of our statements. Now, we value a character for truth above all price. A sacred regard to truth is an essential element of the character of every honourable man, and especially of every real Christian. Hence, the minister of the gospel who disregards it; who even trifles with it; who is known to shuffle and evade, that he may sustain his cause, or avoid censure; who will say things that may be equivocally true, and yet substantially false; who makes his escape from being a convicted falsifier, only by pleadings and explanations, which at best are only plausible, and not satisfactory—such a man, in the sacred office, must ever be a foul disgrace to the office; and whatever pretensions he may make to piety and zeal, or whatever reputation he may possess for learning or eloquence, he ought, if practicable, to be ejected from his office; and whether he be so or not, he will be abhorred by all lovers of candour, truth and integrity, who know how to appreciate his character. Such are the opinions in regard to this subject, which we have ever endeavoured to impress on our own mind, and on the minds of others. Under the influence of this impression, we commenced the series of papers of which this is one, with the declaration above recited: And we will now state that the sincerity of this declaration has been put to the proof, by an incident not yet made known to the publick. It was the following—We wrote our third number before the publication of the minutes of the General Assembly; and relying, as we believed, on the clear testimony of a memory, not yet, through the goodness of God, entirely impaired by age, we said, speaking of the committee which the Moderator appointed to nominate a new Board of Missions—"On this committee, which was a large one, not an individual was placed, who was likely to act the part of a friend and advocate of the inculpated board—the board of the preceding year." When the minutes were published, on reading them, we found on this committee the name of "W. Anderson." We knew that the Rev. W. C. Anderson had been an avowed and active friend of the old board; and although the printed record exhibited the name in question, without the C, yet, in looking over the list of the Assembly, hastily though repeatedly, we observed no other member by the name of Anderson, except the clergyman we have mentioned; and we therefore concluded that the omission of the C. was an error of the clerk, or of the printer. Under this conviction, we immediately sat down to redeem our pledge, wrote an article for the Presbyterian, acknowledging our error, and concluding it with saying, that "whatever use might be made of this acknowledgment, we owed the making of it to the publick, to the moderator, and to ourselves." Some time after, on a more leisurely and careful perusal of the minutes, we found, in the list of elders, the name of William Anderson, without a C; and on examining the yeas and nays on a motion of postponement, made on the very morning of the day, in the afternoon of which the committee to nominate a new board was appointed, we

found William Anderson voting against the postponement; and by so doing, as clearly expressing a wish to change the old board, as if this had been the formal object of his vote. On making this discovery, we hastened to forbid the publication of the article sent to the Presbyterian; and had little time enough to prevent the exhibition to the world of a precipitate zeal to confess error, when none at all had been committed—Had the publication been made, our opponents might have had a laugh at our expense; and if they choose, they may laugh still. We regard the incident we have narrated, as providentally permitted, to furnish a decisive proof of our readiness to redeem our pledge. The paper referred to, is still in the printer's or editor's hands, if it has not been destroyed, and if it has, they can testify to the truth of our statement.

Ever since the occurrence to which we have referred, we have carefully examined, as they have come out, all the showings of our opponents to which we have had access; to see if they could make out that any of our facts had been misstated; and with the exception at which we have already hinted, and which shall be distinctly noted in the sequel, we now declare it to be our solemn conviction, that they have not invalidated one of them. That there has been much specious, half sided representation, and much of what lawyers call special pleading, that will naturally mislead those who read nothing, or but little, except what appears in their publications—all this we readily admit. But we do not admit that in a just and whole view of any of the facts or transactions which we have had occasion to mention, they have shown that in a single instance we have said any thing false—any thing as to matter of fact, the plain scope and meaning of which is calculated to make an erroneous impression, on the mind of any candid and attentive reader. It is not our intention, however, in the course we have decided on, to go over the whole ground—This would be tedious, and we deem it unnecessary and useless. We shall select a few points only—chiefly those on which rests the principal weight of nearly all we have said; and if in regard to these it shall appear, that our statements are correct, and those of our opponents incorrect, we shall leave it to our readers to draw their own conclusions as to the rest.

Dr. Beman, after keeping up a running fire on us and our first three papers, through the first six numbers of his vindication, charged his blunderbuss* the seventh time, with no less than thirty shot, of the very same *materiel* that he had hurled at us before; with expectation, no doubt, that at least some of them would hit, and that this mighty discharge, if it did not annihilate us quite, would, at any rate, disqualify us for all farther resistance. What execution he has done on other minds, we undertake not to say; on our own, he has done no more than prove satisfactorily, that if his efficiency had only been equal to his wishes and his zeal, he would have demolished us completely. But we are giving evidence that we still live; and we desire to inform our friends, that we do not feel or fear, that we are mortally wounded. To drop our figure, we are not sorry that the Dr., in his seventh number, has given his *summary* of thirty articles, numerically marked, of what he supposes he has achieved. It saves us the trouble of hunting for the pith of his objections, through the long and sometimes misty details, in which he had previously involved them.

* "Blunderbuss. A gun that is charged with many bullets, so that, without any exact aim, there is a chance of hitting the mark."—*Johnson's Dictionary.*

Our first attention shall be given to the four following articles, all going to the same point.

16. There is a strong similarity between the course pursued by Dr. Green and a writer in South Carolina, who is supposed to be an *Infidel* of no common standing, and who styles himself "*Detector*." The *former Doctor* charges me with a "preconcerted plan" to revolutionize the Presbyterian church; *the latter*, with an attempt to revolutionize the Republick, by uniting "Church and State." They have both made charges without testimony to sustain them; they both had *party* objects to accomplish, by giving publicity to these unjust imputations; and the allegations of *the one* are just as true as the allegations of *the other;* or, in more simple English, the charges made by *both* of these writers, are unsupported by truth.

17. Dr. Green has totally failed to sustain the charge of "*preconcerted plan*" brought against the Low Church.

18. The admission of "*preconcerted plan and effort*" which Dr. Green says was freely made by some of the majority in the last Assembly, will be denied, openly, publickly and honestly denied by every man of *the one hundred and twenty-one* who formed that majority.

19. The editor has done great injustice to the Rev. Mr. Kirk, in the account he has given of his speech, and at the same time, deviated greatly from the account given of the same speech by the *Presbyterian, a paper in the interests of the High Church.*

Without stopping to remark on the "strong similarity" which our courteous, benevolent, and charitable moderator, who complained sadly that we treated him unbrotherly, has found "between the course pursued by Dr. Green and a writer in South Carolina, who is supposed to be an *Infidel* of no common standing,"—let us come at once to the business in hand.

The matter in controversy is precisely this—We have said that the majority of the last Assembly, "was the result of preconcerted plan and effort;" and this is positively affirmed to be an allegation destitute of all truth, by Dr. Beeman, with some aid from Mr. Peters, and Mr. Kirk—to say nothing of the volunteer disavowal of the gentlemen in Philadelphia. Here then, we are at issue on a definite point, namely, "preconcerted plan and effort," for securing a majority in the last Assembly. On this we affirm, and they deny.

Now in regard to this point, we wish, first of all, to clear ourselves of the charge of *slander;* for slander is a species of falsehood of no ordinary malignity. Let it then be well remembered, that leaving out of view the unfairness of bringing into the Assembly men who have no constitutional right to be there—church members and committee men—we have never uttered one word of censure, on using preconcert, plan and effort, to secure a majority in that body. On the contrary, we have, in the very number that has drawn forth the elaborate replies to our statements, not only admitted without reserve, that something of this kind was done by the Old School Presbyterians, in the year past, but have earnestly counselled them, so far to learn of their opponents, as to do far more in this way in the year to come, than they have ever done in time past. We think, and have so said once and again, that when interests of great importance are at stake in a church, it is right and proper for its ministers and members to use all lawful efforts, to send to the supreme judicatory of the church, where such interests are to be decided on, such a representation as they conscientiously believe will make a wise and right decision. Did we then *slander* the Dr. and his brethren, as we are grievously complained of for doing, by saying that we supposed they did what was done by ourselves, and what we wish still to be done, and what we have repeatedly said ought to be done, when the great interests of the church are in jeopardy? Whether in these opinions we were right or wrong, the avowal of them shows, that we did not apprehend we were writing slander, when we supposed

that our opponents had acted upon them—just as we had done ourselves, only with more activity and effect. Men do not, we believe, intentionally slander themselves; and Dr. Beeman and company have given evidence enough, that they did not consider the case of Mr. Barnes and the great question about missions, as matters of small moment. Truly, when we said "none we suppose will deny or doubt," that Dr. Beeman in the south, and Mr. Peters in the north and east, "used all their influence to insure the result which was witnessed when the Assembly convened," we were so far from thinking that we uttered slander, that we believed we were only stating what it was natural and consistent for men who thought as they did, to do—what men of their views and feelings, could hardly refrain from doing. As it is not our belief that their cause was a good one, we cannot say that we think it was their *duty*, to do what we supposed they did. But we do say unequivocally, that if we believed their cause to be a good one, we should think it was their duty to do exactly what we supposed they did; and that they neglected their duty, if they forbore to speak and act, in the very manner in which they have laboured to show that they did not speak and act. Where then is our slander? and why the plaintive strains of Mr. Peters—going to show that he had NOT done some very censurable thing with which we had charged him? We never charged him with any thing that we supposed would be wrong, if his cause was right; and we have never even hinted that he himself did not believe that his cause was right. And we now say, without reluctance, that we verily believe he did and does think his cause a good one—a sad mistake, in our judgment, but one which we doubt not he labours under. We have never said, or meant to insinuate, that he visited Presbyteries, merely or chiefly for electioneering purposes. Our language does not require, nor we think fairly admit, of such a construction; or that *he* even visited Presbyteries at all. We said that if we had been rightly informed, Dr. Beeman had attended several judicatories of the church in the south. We certainly had been so informed, and on such authority that we fully believed the information might be relied on—otherwise, we would never have mentioned this circumstance in the paper where it is found. Dr. Beeman affirms that the fact was otherwise. Be it so—we mentioned it but as a circumstance, and this as a matter of information. Yet this mere *circumstance* is harped upon, both by him and Mr. Peters, as if their proving that they did not attend Presbyteries, was a proof of the fallacy of the most material part of our statement. We deny this—admit that they never attended either a Presbytery or a Synod, (which they allow that they did, when *they could not well avoid it*,) and our statement that they used their influence, one at the south and the other at the north and east, may notwithstanding be true, in every thing that is material. They might still use influence with individuals in conversation; and such influence, it is well known, may, and probably sometimes does, determine the acts of Presbyteries, when the individuals who used this influence, are a hundred or a thousand miles distant from the scene of action.

In like manner, in regard to Dr. Beeman's journey to the south—What reason had he to make a grievous complaint against us, that we did not mention particularly that he travelled for his health? We have never heard, nor do we at this moment believe, that his health was so impaired that he could not use his influence, in the

way we supposed he used it, with great effect, if not as fully as if his health had been perfect. Could he not converse in private? Could he not make representations favourable to his wishes? Could he not suggest measures that ought to be taken to secure his object? Could he not do all this, and more? And was it not natural to think that he would do it? Would not any one believe that he actually did it, in a greater or less degree, if he had not denied it utterly? His health was not so bad as to prevent "his travelling considerably." He selects this as the solitary part of our statement that is true. We ask no more, to make good all we have supposed that he did at the south. He who could travel considerably, could talk considerably; could persuade considerably; could advise considerably; could plan and counsel considerably; and till we saw his positive denial of all this, we did really think that he had done something of the sort; and had no suspicion of being charged with slandering him, when we "supposed that none would deny or doubt" that, in this way at least, he used his influence at the south.

In our second number, two publications had been mentioned by us, viz. numerous extra copies of the Philadelphian, containing the defence of Mr. Barnes, and a series of letters, published by Mr. Peters, in the Cincinnati Journal: and we said that "strong excitement was doubtless produced and cherished by these means, in the minds of those friendly to the person, principles and cause of Mr. Barnes, and to the measures, operations and plans of the Home Missionary Society." Now what is the reply to this?—Take it from the twentieth article of Dr. Beman's summary—"It is strange that Dr. Green should complain of the 'extra copies of the Philadelphian,' and a 'series of letters,' published at Cincinnati, and refer to them as forming a part of a 'preconcerted plan' of electioneering; when these publications follow, in point of time, certain publications on his side of the question, and constitute a *reply* rather than an *attack*." Mr. Peters, in like manner, labours to prove that we were incorrect, in saying that it was "shortly after" the publication of the extra copies of the Philadelphian, that he issued his Cincinnati letters; and yet he admits that he published two of these letters cotemporaneously with the extra copies of the Philadelphian. Verily, if we never commit a greater error than this, we shall feel very easy on the subject of misrepresentation. Dr. Beman, too, rests the strength of his objections against the influence which we attributed to those publications, on the circumstances that "those publications follow, in point of time, certain publications on his side of the question, and constitute a reply rather than an attack." But he forgot to mention —possibly he did not know—that our side of the question had been attacked for three months by the friends of Mr. Barnes, in publications far and near, before any reply whatever was made to their aspersions; and then it was made only in pamphlets, which had a very limited circulation, while the flying sheets of our opponents carried their reproaches against us to every part of our country. But as to the merits of the case—the influence and excitement produced in favour of Mr. Barnes and the Home Miss. Society—it certainly is an immaterial circumstance, which of the publications were first and which last. Theirs *followed* ours by their own showing; and if it be, as it is commonly thought to be, an advantage in a controversy, *to speak last*, this advantage was confessedly all their own. But it does appear to us to be nothing better

than palpable evasion, to seize on *a mere circumstance*, which affects not the merits of a cause, and by dwelling on this, endeavour to hide the merits altogether. Our statement was, that these publications produced excitement and partial feelings; and this they certainly had done, at whatever period they were published, during the winter and spring which preceded the last Assembly: and it is manifest that even the *circumstances* of their publication, were best adapted to the end they were designed to answer.

We had said that there was "good reason to believe" that Dr. Beman and Mr. Peters, "had the chief hand in marshalling the measures and the men that gave character to the Assembly." Here again, Mr. Peters makes a plea, resting entirely on *a circumstance*, that invalidates nothing we have said. He says, "I had not thought of him [Dr. Beman] as a candidate for the Moderator's chair, until it became the subject of conversation among a number of brethren, on our way to the Assembly, the day previous to his election. This is all the *preconcert*, in relation to the choice of a Moderator, of which I have any knowledge, among those who voted for Dr. Beman." Very good—and was not the *preconcert* you admit, sufficient for the purpose of *marshalling him* as the *man* for Moderator. But we expect to show, before we end this number, that whatever was the ignorance of Mr. Peters in this matter, there was *preconcert* somewhere else, at a much earlier period than the day before the election. And are we to believe, that the great concern of ordering matters in the Assembly so as to favour the A. H. M. Society, had no *marshalling* in the *mind* or *acts* of the Secretary, neither before he came to the Assembly nor afterwards, previously to entering on that *measure*?—a measure which, it is well known, had more to do than any other in "*giving character* to the Assembly;" and such a character too, as it never had before, and we hope will never have again. By the moderator, the committees of the Assembly were appointed, who decided, in the first instance, on all the important concerns of the session, and their reports were generally adopted with little alteration—in the important case of Mr. Barnes, with none at all. The report on the appointment of a new board of missions, was the only one of importance, so far as we recollect, that was either rejected or much modified—several were indefinitely postponed. Now, if all this is not *marshalling men and measures*, we know not what is—to say nothing of the arrangements made out of the house; in which, if they had not protested to the contrary, we should still think "*there was good reason to believe* that Dr. Beman and Mr. Peters had the chief hand."

Presumptive evidence, especially if it be very strong, is always admitted to have weight, and even great weight, in all such cases as that which we are now considering; and we certainly did think, when the Assembly was convened and came to act, that the presumptive evidence was about as strong as it could be, that there had been "preconcerted plan and effort," to render the house such as it actually was. A party that had never formed a majority of the Assembly before, had now, at the very opening of the Assembly, a decided majority; and this, too, when their opponents had taken more pains to prevent such an occurrence than they had ever used, on any previous similar occasion. No rival candidate for the Moderator's chair was nominated by his party—a circumstance of rather rare occurrence. In all the leading measures of the Assembly, the party marched to their object with

a steady step and an unbroken phalanx, till the case of Mr. Barnes and the missionary question were settled; and then, so many members of that party asked for and obtained dismissions, that they lost their decided majority in the house. Now it is not denied, that the Old School members likewise acted with unanimity; but then it is also admitted that they did use "preconcert, plan and effort" to produce this effect. But Dr. Beman unequivocally denies every thing of this kind in relation to his party.—He says, "It needed no '*preconcerted plan*' to impart to it either existence or energy; and it called for no laboured 'effort' to mould or direct the means by which it should express itself, and breathe forth its benevolence upon the church and the world." Well, who can contradict the Moderator! But that such effects as we have mentioned should have been produced, solely by the causes which he assigns, we may be permitted to say, does appear to us *marvellous!—strange, and passing strange!* But he positively affirms it was so; and we agree to the maxim, and hope it will be remembered, that "there is no disputing against facts."

Within three days of the time we are now writing, we had an interview with a member of the last Assembly—a man of as unquestionable veracity as any one who belonged to that body. We had heard a good while ago, that he had said something about Dr. Beman's being nominated as Moderator, and we asked him to give us a correct statement of what he knew in relation to this point—He complied with our request; and said that Dr. Beman had been an entire stranger to him, till he saw him in the Assembly; and observing that he was very earnest in a debate which took place before the nomination of candidates for the Moderator's chair, he asked a member who sat next or near him, who that speaker was?—He was answered—That is Doctor Beman—he is the man that *we* intend to make Moderator. Shortly after, nominations for Moderator were called for, and this very man was the one that nominated Dr. Beman; and it was my impression, continued our informant, from his language and manner, and there being no other nomination by that party, that he had been appointed by the party to make it. Our friend did not know or recollect the name of this gentleman; but said he knew he was a Southern man, and rather believed he was from Virginia. Now, here is one fact, that looks exceedingly as if there had been *some* "plan and preconcert," for the election of a Moderator—and facts are stubborn things.

Again. Shortly after the Assembly had decided on the case of Mr. Barnes, a clerical member, who made some figure in the house, accosted a parishioner of Mr. Barnes, in the lobby, in this manner—"Are you not delighted? Mr. Barnes is entirely cleared. I came to the Assembly, pledged to my presbytery, to vote for Mr. Barnes, and to vote down the board of missions; and I assure you I was not alone." Two unimpeachable witnesses of these declarations, have given us what they believe were very nearly, if not exactly, the words which they heard distinctly uttered, on the occasion to which we have referred; and which we have, therefore, given with the marks of quotation. Yet Dr. Beman says, (see Nos. 17 and 18 of his summary,) "17. Dr. Green has totally failed to sustain the charge of *preconcerted plan*, brought against the Low Church. 18. The admission of "*preconcerted plan and effort*" which Dr. Green says was freely made by some of the majority in the last Assembly, will be denied; openly, publickly, and honestly denied, by

every man of *the one hundred and twenty-one*, who formed that majority." Now, we ask, whether "*preconcerted plan* and effort" were not admitted, and even boasted of, by the gentleman whose language we have quoted above? and whether this admission, as well as that of him who nominated the Moderator, was not "*freely made?*" —without any urging, or other inducement than their own voluntary choice? If so, then we have not spoken falsely in saying that "preconcerted plan and effort were *freely* admitted by *some* of the members of the last Assembly." We, however, have in reserve, stronger testimony even than this. But what are we to think of the earnest, and emphatick, and unmeasured declaration of Dr. Beman, in his eighteenth article? The gentleman referred to above, was somewhat distinguished among the Dr's. "one hundred and twenty;" and is he prepared to do what the Dr. assures us "every man" of them will do! We hope not—for if he should, it might well be questioned, whether he "HONESTLY denied" all preconcerted plan and effort. He declared, too, that he spoke not for himself, but for his presbytery, and others—"I assure you I was not alone."

Again. A lay member from the presbytery of North Alabama, "freely admitted," to a gentleman who gave us the information within three hours of our writing, that he was instructed by his presbytery to vote for the acquittal of Mr. Barnes; but not for a change of the Board of Missions—The individual mentioned in the particular immediately preceding this, was from the state of New York—So that it appears, that from nearly the north-east to the south-west boundary of our church, there were at least *some* presbyteries, and of the Low Church party too, who had even instructed their representatives on the two subjects expected to divide the Assembly. Yet there was *no preconcert;* and the one hundred and twenty Low Churchmen, will to a man, "openly, publickly, and honestly deny it."

Again. We must still insist that our quondam pupil, the Rev. Mr. Kirk, for whom we feel, and have long felt, real kindness, did actually make the statement, substantially, which we attributed to him in our second number. Indeed, after all he has said, we do not see how his statement differs materially from that made by ourselves. A friend, by no means deficient in acumen, affirmed to us yesterday, that it was his judgment, that Mr. Kirk's representation went as strongly to the point, for the maintenance of which we alleged it, as our own; and we must turn his own language to us on himself, and tell him plainly, that we think "he has, to say the least, risked his reputation for candour and discretion," in his letter to Dr. Beman—far more than we have done, in all that we have said in this controversy. He admits, that "what he said was entirely unpremeditated as a speech;" and so far as we have been able to ascertain, it was the general impression that he spoke under a good deal of embarrassment—which truly he might well feel, in uttering what he did. We are willing, therefore, to believe, and do believe, that others can recollect what he said, rather better than he can himself; and it is in the distinct recollection of many, that he gave a broad intimation, that he, with others, had come to the Assembly to acquit Mr. Barnes, change the Missionary Board, and displace its Secretary. Alluding to his party, he intimated plainly, that they seemed disposed to use a concealment in this matter, which he should throw off, and speak freely—Such was the clear import of what he said, although we pretend not to give his words. And it was for this dis-

tinct avowal of what he and his party had in view, that Mr. Russell thanked him, with repetition and emphasis, in his reply. Neither is our representation, as Dr. Beman affirms, *inconsistent*, though not exactly the same, with that which appeared in the Presbyterian; and if it were, we should insist, that those on whose authority we write, were more favourably situated than the reporter, to hear correctly what was said by Mr. Kirk. He seems to think that we treated him with insult, in saying that he went to the Assembly on an "errand"—He says "this is too ungenerous for my venerable teacher and friend." We do assure our beloved pupil, that we had no such intention or thought in our mind, as that which he appears to have imputed to us in this complaint. What did we say?—"His errand [to the Assembly] without doubt was that of many others." Now we have been accustomed to think and say, that a man may go on *his own errand*, as well as on that of another—using the term *errand* to denote *the main object or purpose*, for which one goes to a particular place. We believe this is a common use, even in theological writers. One example occurs to us at the moment. Henry, in commenting on the parable of the Pharisee and Publican, [Luke xviii. 10—14] says of the Pharisee, "He went up to the temple to pray, but forgot his *errand*." And when we said that many others did what Mr. Kirk did, we are rather surprised that he should suppose, (as it would seem that he did suppose) that it was our intention to impute to him *a servile act*. We declare that we had no such thought or design.

Once more. In the course of last summer, a member of the committee on the case of Mr. Barnes, told us, without any inquiry on our part, that Dr. Spring, who was on the same committee, had mentioned, that when he and Dr. Beman were together, out of the Assembly, while the votes were being taken for the Moderatorship, for which they were the only candidates, Dr. Beman had admitted in conversation, that he had known for some time that he should, if present, be a candidate for the Moderator's chair; and that he should lose a number of votes by the absence of some members, who, if present, he knew would vote for him. Meeting with Dr. Spring at Princeton, N. J. in September last, we took the opportunity to request him, if he had no objection, to state to us what had passed between him and Dr. Beman, on the occasion referred to. He did so, readily and freely; for it appears there was no obligation of secrecy, either expressed or implied, in regard to this affair. Having occasion to write to Dr. Spring, in November last, on another subject, we took the opportunity, as Dr. Beman's publications were then before the publick, to request a written statement of the verbal communication made at Princeton. We received in reply, a letter dated November 22d, 1831, which is before us while we write, and from which we make the following extract,—"How *could* he say to me, unsolicited and unprovoked, and at the very time when the votes for the Moderator's chair were counting, that he "knew three months ago, if he should be a member of the Assembly, and present at its opening, that an effort would be made to make him Moderator!" and moreover, that there were "eight votes he had lost from the absence of members from Virginia." Let it be noted, that the marks of quotation in this extract, are in the letter, exactly as we have here exhibited them. An indignant voice from Virginia has reached us, through the publick papers, demanding to know the truth of what is here stated; as the substance of it had, some time previously, appeared in one religious newspaper, if not in more. No denial, so far as known to us, has yet appeared, after time

quite sufficient for its being made. And now we ask with Dr. Spring, and believe the whole religious community, so far as acquainted with Dr. Beman's VINDICATION, will ask—"how *could* he say" what he has said? Have we spoken falsely, in saying "it was freely admitted by *some* who helped to form the majority" of the last Assembly, that there had been "preconcerted plan and effort?" Did not Dr. Beman help to form that majority; and did he not *freely* admit it—"unsolicited and unprovoked?" And how will his admission to Dr. Spring compare with his 18th article that we have quoted? Is he not "a man of *the one hundred and twenty-one*, who formed the majority" of the Assembly? And will it now, by him, be "openly, publickly, and honestly denied" that there was any "preconcerted plan and effort" to make the Assembly what it was? Has he not said explicitly, that he knew three months before the meeting, that if present, an "*effort* would be made to make him Moderator?" Could this possibly take place without preconcert, and a good deal of it too? Could he be sure that eight members from Virginia would, if present, vote for him, if with them there had been no preconcert? Are we to believe that at the Synod in Winchester, he spent his whole time in religious exercises, and entered into no preconcert in regard to "men and measures" in the next Assembly? Is it credible that he could know, three months before the Assembly, when he was far distant in the south, what he says he did know, if there had not been some special communication between him and his party at the north and east?—And does such a correspondence consist with an open, publick, and honest denial of all plan and preconcert whatsoever? In fine, does not his admission to Dr. Spring, palpably contradict a large part of all that he has said with so much confidence, in his publication entitled "Review and VINDICATION?" We leave the answers to all these questions to our readers themselves—We choose that they, rather than we, should say what are the proper answers.

We have a few more items of account to settle with Dr. Beman, if we are spared to the coming month; and then we hope to have done with this unpleasant controversy.

We were not aware, till the former part of this article had passed the press, that we had placed a letter more in the name of Dr. Beman than belongs to it—We hope the error will be excused—it was corrected as soon as discovered.

Review.

REVIEW *of a Review in the Christian Spectator, entitled*—"CASE OF THE REV. ALBERT BARNES—*The Way of Salvation*, a Sermon by the REV. ALBERT BARNES."

(*Continued from p.* 71.)

The Christian Spectator, in pronouncing the eulogy of Mr. Barnes, manifestly with a view to show how unreasonable and bigoted must have been those members of the Presbytery of Philadelphia who voted against his reception, boldly and in unqualified terms affirms, that he "brought with him from the Presbytery to which he previously belonged, the amplest testimonials to his piety and worth, to the soundness of his faith, and the fervour of his zeal in the cause of evangelical religion." As this was contrary to our recollection of

facts, and we found we could do it without much trouble, we asked the Stated Clerk of the Presbytery, in whose hands such documents are always deposited, to give us a sight of the testimonials that Mr. Barnes brought with him. He did so, and we will lay the whole before our readers, that there may be no farther question about the facts of the case.

At a special meeting of the Presbytery of Elizabeth Town, duly called by the Moderator, and held June 8th, 1830, for the following, among other purposes, viz. —"To give opportunity to the 1st congregation of Philadelphia, to renew their call for the Rev. Albert Barnes to become their pastor—and to do whatever, connected with this call, may be necessary to bring it to a final issue;"—a minute was made, of which the following is an extract.

"Mr. Ambrose White, and Mr. Benjamin W. Richards, appeared as Commissioners, on behalf of the First Church in Philadelphia, to *renew* the call laid before the Presbytery at their last meeting for the Rev. Albert Barnes to become their pastor."

The Commissioners were heard in favour of the renewal of the call, when it was resolved, that the call be again put into the hands of Mr. Barnes.

Mr. Jonathan Oliver appeared in Presbytery as a Commissioner from the congregation of Morris Town, and produced an attested copy of the proceedings of that congregation, held the 2d inst.

This communication contained the following paragraph, viz. "That it is the determination of the Congregation at Morris Town, not to make any objection to the dismission of the Rev. Albert Barnes from this congregation; but wish to express our willingness, that a dismission be given him if he desires it."—The Commissioner stated that the vote on this subject was unanimous.

Mr. Barnes was then called upon to express his views in relation to this call, when he informed the Presbytery that he still felt it to be his duty to remove to Philadelphia.

The roll was then called to give an opportunity to each member to express his opinion on this subject. After which the vote was taken, when it was Resolved, that the Presbytery agree to the translation of Mr. Barnes.

Resolved, that the pastoral relation of Mr. Barnes, to the congregation of Morris Town, be, and it hereby is, dissolved; and the congregation of Morris Town is hereby declared vacant.

Mr. Barnes applied to be dismissed from this Presbytery to join the Presbytery of Philadelphia—Resolved, that the request be granted—And the Rev. Albert Barnes is hereby dismissed from us, and recommended to the Presbytery of Philadelphia, as a minister in good standing with us.

And Mr. Barnes having accepted a call from the First Church of Philadelphia, within the bounds of the Presbytery of Philadelphia, he is hereby required to repair to that Presbytery, that the proper steps may be taken for his regular settlement in that congregation."

A true extract—Attest—

JOHN M'DOWELL, *Clerk.*

No other testimonials than the foregoing were brought by Mr. Barnes from the Presbytery of Elizabeth Town to that of Philadelphia. And now we ask, where are "the amplest testimonials to his piety and worth, to the soundness of his faith, and the fervour of his zeal in the cause of evangelical religion?" Is there a single word in this document to authorize the statement in the Spectator? —Not one. There is not a word of any kind in favour of Mr. Barnes, except that he was dismissed from the Presbytery of Elizabeth Town and recommended to that of Philadelphia, as a minister in good standing with the former of these bodies. We thought, when we first heard this certificate read, that it was as negative and naked as any thing of the kind that we ever heard; and we think so still. We had heard great eulogies of the pre-eminent piety and talents of Mr. Barnes, and of the high estimation in which he was held, both by the people of his former charge, and by his ministerial brethren; and we were entirely disappointed, when the foregoing paper was read in the Presbytery. Yet let us not be misapprehended. Neither the writer, nor any other member of the Presbytery, so far as known to the writer, ever objected to this certificate, either publickly or privately, on account of its baldness. It testified that Mr. Barnes was in good standing with the Presbytery

he left; that is, free from all censure or process of censure; and as such, it recommended him to the Presbytery of Philadelphia—and this was all that could be demanded. Neither is our private opinion in favour of highly eulogistick testimonials in such cases—especially when quite young ministers are dismissed from one Presbytery to another. Some short expression of fraternal feeling and affection, is all that we think proper. We would, in any instance that could occur, protest against such testimonials as the Spectator affirms were given to Mr. Barnes. But it was to the purpose of the Spectator, to show that the Presbytery of Philadelphia had rejected a very *extraordinary* young man, and one that had been recommended by the Presbytery he left, in a very *extraordinary manner*. This article was to be read by the members of the General Assembly, just before the trial of Mr. Barnes; and therefore this sweeping, eloquent and unqualified commendation, for which no foundation existed in truth or fact. We do not mean to say, that the Spectator intended to utter known and wilful falsehood. We think it probable that he had so high an opinion of his friend and coadjutor, that he thought it could not be, that the Presbytery of Elizabeth Town did not give him all that is explicitly declared to have been given him. But we do mean to say, that nothing can justify such reckless and totally unfounded assertions, as those on which we remark; and that the work in which they are found, affords reasonable ground to suspect, that its other statements partake of the same character.

We make no additional remark on the sentence which immediately follows that which we have last quoted—We have said in reference to it, in our last number, all that we wish to say. The Spectator proceeds—

"The attack on Mr. Barnes is, therefore, a warfare against *principles;* and the question is now to be decided, whether any and every man may be driven from the Presbyterian church, under the painful imputation of *heresy*, simply for maintaining opinions in which he is supported by the names of DWIGHT and FULLER; and in which he coincides with the thousand clergy of New England, and more than half that number in the Presbyterian church."

Terrifick indeed! "a thousand clergy in New England, and more than half that number in the Presbyterian church," coincide exactly in the opinions of Mr. Barnes. Truly, if this be so, we think it is high time for the friends of sound theology to buckle on their armour, and to prepare themselves with every lawful weapon both of defence and offence, that with some prospect of success they may be prepared to meet this mighty host, in the "warfare of *principles.*" But although we by no means think the number of our adversaries contemptible, either in New England or in the Presbyterian church, yet we are not disposed to believe that this statement has been made on any thing like a correct counting of numbers. We believe that here, as in what we have already shown, the Spectator has spoken at random—spoken what his wishes led him to think must be the fact, and not what can be at all sustained by proof. Where did he get his statisticks of *numbers* and *opinions*, to authorize this second broad and unqualified assertion? It is all but impossible that he should have any thing of the kind to justify it; and to speak in this manner, on conjecture, however it might serve his favourite purpose of bringing odium on the Presbytery of Philadelphia, and of prejudicing the minds of those who were to decide on the case of Mr. Barnes in the General Assembly, will not, if our auguries do not greatly deceive us, recommend him ultimately to any lover of truth and candour.

We are glad to find that we can agree with the Spectator in any thing; and we do agree with him fully, that we are engaged in "a warfare of *principles.*" Let this be kept steadily in view—*Men* ought to be out of the question, in this controversy. "The principles of the oracles of God—the principles of the doctrine of Christ," as laid down in our Standards, are the matter of our polemicks. If, therefore, to the names of *Fuller* and *Dwight*, the Spectator had added a hundred, or a thousand more, of men eminent in the church of Christ, it would, in our view, have been nothing to the purpose. Let us explain ourselves a little; and indeed we are right glad of an opportunity to do it. We are represented, we know, as bigoted and uncharitable; and yet we suspect that none of our accusers are more liberal and charitable than ourselves. They only seem to think that it is desirable to make an *Olla podrida* of all Christian denominations; and we think that, till the Millennium is a little nearer than it is at present, they would better be kept separate. We do verily believe that there have been, and probably now are, real Christians, those who will be acknowledged as such in the great day of final decision—will be saved at last, yet some of them, "so as by fire"—among almost all denominations of Christians—observing that we do not hold those who deny the divinity of our Lord Jesus Christ, to be Christians at all. Our charity embraces, among the Roman Catholicks, such men as Thomas à Kempis, Fenelon and Pascal; among the Lutherans, such as Melancthon, Swartz and Jœnicke; among the United Brethren, or Moravians, such as Latrobe, Montgomery and a cluster of missionaries; among the protestant Episcopalians, such as Newton, Scott and Whitefield; among the Quakers, such as Gurney, Murray and Savary; among the Baptists, such as Bunyan, Fuller and Hall; among the Methodists, such as Fletcher, Adam Clark and Somerfield; among the Congregationalists (besides the great body of the Puritans, and thousands of their descendants in England) such, in our own country, as Trumbull, Dwight and Smalley—and very, very many more, that we could name, among the living as well as the dead; although we choose to mention only the dead. We should have put down here the name of the great president Edwards; but he was in sentiment a decided Presbyterian; and left a manuscript in favour of Presbyterian church government; as his son, the second president Edwards, distinctly admitted to us, not long before his death. Besides, the elder Edwards was either a member of the Presbytery of New Brunswick, at the time of his death, or would soon have been so, if his lamented decease, shortly after his becoming president of the college at Princeton, had not prevented.

But now, because we entertain charity—even a fervent charity—for such men as we have mentioned, and believe many of them to have been pre-eminently pious, are we bigots, and strait-laced Sectarians, beeause we would object to having them, or those like them, without a change of opinion, in the Presbyterian church? and the most of them, too, as publick teachers? We think not. We love the memory of such of them as are dead, and we love the living who resemble the dead, *just where the living now are;* but we cannot love to have them in our church. Are we asked why not? For two good reasons, as we think. The first is, they could not come *honestly* into our church, and we do not wish any one to come in dishonestly. In *consistency* with their known and

avowed principles, both as to doctrine and church government, they could not conscientiously return an affirmative answer to two questions, required to be so answered by every minister who enters our church, namely, "Do you sincerely receive and adopt the Confession of Faith of this church, as containing the system of doctrine taught in the Holy Scriptures? Do you approve of the government and discipline of the Presbyterian church in these United States?" We regard as a most unworthy and criminal equivocation, the plea, that our standards may be adopted as containing "*the system* of doctrines taught in the Holy Scriptures," while yet an objection is taken to several doctrines, regarded as highly important, and even fundamental, in those standards—It seems to us that on this principle, even a Mahomedan might adopt our Confession of Faith. We know of no doctrines that are more fundamental in our system, than those which relate to imputed sin and imputed righteousness; and these are denied most strenuously, by some who ask to come into our church; and by some who are already in it. How conscientious and honest men can have done this, and how such men can ever do it, is a problem which we cannot solve; and therefore we do not wish that any man who rejects those doctrines should do it, till he changes his opinions in regard to them. We will here remark, in passing, that we have looked with some care into a portion of the writings of Fuller and Dwight, since we began to write this review; and we are persuaded that the system of the Spectator and his *protegé*, taken as *a whole*, differs materially from that of those eminent men. But if it did not, the question in relation to the sermon of Mr. Barnes, was not—does it agree with the writings of Fuller and Dwight; but does it agree with the Confession and Catechisms of the Presbyterian church?—There is a wonderful desire in our opponents to get some other standards than these—It is too manifest to need remark, that none of the good men we have referred to above could, without a change of opinion, "approve of the government and discipline of the Presbyterian church in the United States"—So approve of it, as to give it the preference to all others; and therefore sustain it in its integrity, when brought in conflict with any other.

Secondly. We do not wish to see such good men as we have mentioned as teachers in the Presbyterian church, without a change of opinion, because this would make it an incongruous, discordant, pie-bald, and even ridiculous association, and very soon subvert it altogether. This is the very evil that has, to a considerable extent, come upon us already; and unless it be speedily arrested and turned back, it will leave our church nothing that is *Presbyterian*, except the name. Almost every species of doctrine, short of avowed Unitarianism, is already preached and published, by teachers in our church; and the last General Assembly was, on one important occasion at least, converted into a Congregational Association. This state of things has been reached by gradual advances; and only a few steps more are necessary, to leave both our doctrines and government entirely out of sight, as has been effectually done in the church of Geneva—and as was in a fair way to be done in the Synod of Ulster in Ireland, till the orthodox part of that Synod, two or three years ago, took a stand which has saved them and their church from being subverted, and has restored it to a sound and prosperous state. This mischief is effected by the coming in, at first, of men who have a reputation for piety, but who do not love either the distinctive doctrines or the order of our church. "What," it

is said, "what, though they do not hold our doctrines just as we hold them, nor like our church order entirely, they are surely good and pious men, and men of talents too —Let us take them in, they will do a great deal of good, and do great honour to our church." They are accordingly received. Then comes a class, composed of those who are a shade or two inferior to the former, and the precedent, already set, is pleaded, and they are admitted. To these succeeds another class, and then another, and another still, till every vestige of regard, both to doctrine and government, is gone from the church. We know it is exactly here, that we differ from a number of our worthy and excellent brethren: and we know, too, that some allowance must be made, in regard to those discrepancies of opinion, which will exist among men who do honestly and cordially adopt our whole system. On this subject we were glad to see a paper, recently, in the Biblical Repertory; and we do not differ far from that writer. But we do enter our decisive and solemn protest, against receiving men, on a plea of their eminent piety, talents and usefulness, when in doctrine or in church order—one or both—every discerning and candid man will say, they are not with us: And we do beseech our brethren to remember that this is the very door, by which eventual destruction is likely to come upon our church, as it has heretofore come on others. If it is worth while to preserve the Presbyterian church at all, this is the very pass—the Thermopylæ—at which it must be defended. We would say to every man who desires to enter here—"Let your character and claim to piety and usefulness be what they may, stay where you are; and we shall think much more highly of you, than if you are willing to take obligations that by no fair construction can be taken, in consistency with your known and avowed sentiments. But willing or unwilling, we will not be treacherous to our trust, and by admitting you, become accessory to the eventual corruption and ruin of our church."

We have now come, or rather returned, to the very ground which was taken, by those who opposed the reception of Mr. Barnes, in the Presbytery of Philadelphia. They did not believe that any pretensions to piety or talents, which could be set up in his behalf, were to decide the question whether he was, or was not, a fit man to be a member of the Presbytery to which they belonged; and to be set over a congregation, of whose spiritual interests the Presbytery was sacredly bound to act the part of a faithful guardian. He had preached and published a sermon, which, to those who objected to his reception, seemed evidently opposed, in several very important points, to the doctrinal standards of the Presbyterian church. In regard to these points, and to the sermon generally, he positively refused to be questioned at all. We admit that the ground on which he professedly did this, was a point of constitutional order. But that point was contested by those who wished to examine him; and when entreated by a venerable lay elder of the Presbytery, voluntarily to waive the point taken on the constitution, he utterly refused. And when, after his reception by the majority, he professed to make some explanations, as a matter of his own choice, (still pointedly refusing to answer a single question) he said nothing that was in the least satisfactory. In these circumstances, and on these grounds, a number voted against his reception; and when that number afterwards became a majority of the Presbytery—made the sermon a subject of Presbyterial procedure, specified distinctly its objection-

able points, and wished him to give explanations—he continued to refuse, still objecting that all this was unconstitutional. His explanations were all reserved for the pen and the press—He read them indeed to the Synod at Lancaster; but to the best of our recollection, he answered but three or four questions there; and in those answers disavowed his belief of certain principles contained in our Catechisms. For acting as here stated, the Presbytery is held up to the publick, in *a Congregational publication*, as acting in a manner the most unreasonable and oppressive; and this publication is obtruded on the members of the General Assembly of the Presbyterian Church, when about to sit in the capacity of a court of the Lord Jesus Christ, to examine and judge on the matter at issue, between the Presbytery of Philadelphia, and Mr. Barnes and his friends. Let the impartial world decide on the equity, modesty and decorum of the Spectator, in the whole of this proceeding.

Leaving to the able writer in the Religious Monitor, published at Albany, the complete dissection of Mr. Barnes' sermon, and the exposure of the perfect futility of his explanations; and believing it in vain to attempt any correction of the Spectator's errors on the subject of imputation, after our friends at Princeton have, as we are informed, given him over as among the *incurables*—we bid him farewell—till called, perhaps, to another interview, by some publication that he may be getting ready to send on to the next General Assembly.

Literary and Philosophical Intelligence, etc.

Locusts.—About a month ago an innumerable swarm of locusts made their appearance on the place of Mr. De Waal, Field Cournet, Cold Bokkeveld; the swarm covers more than a mile square, when they settle on the grass or among the bushes. An attempt was made to destroy them, by setting fire to the bushes in the morning, before they began to fly; but although millions have been destroyed in this manner, their number appears nothing decreased. Towards the afternoon, if the weather is warm, they arise, and appear to drive with the wind. They do not rise high, but their thickness is such as to darken the place over which they fly; they come round and cover the house and offices, and also the garden. When they settle, they eat the place bare in a few minutes; there is, however, grass sufficient to satisfy this immense multitude, without any loss being felt. A cloud of them passed within a few yards of my window yesterday afternoon, in a train, of many millions thick, and about an hour in length—they were so near that I could catch them without going out; they were eagerly attacked by the turkeys and other poultry, which appeared to feed deliciously upon them. They have not as yet done any harm to the crops, they being too young, and the grass more enticing. In their flight, myriads remain on the ground, which are devoured by the crows, blackbirds, &c. The fear is, that the eggs or spawn which they leave, may produce equal, if not more, at some future period, which may then be destructive to the crops after the grass begins to dry and waste. In cold rainy weather they remain still—it is only when it is fine and warm that they move.—*South African Com. Adv. July* 30.

Distant Sight.—I have heard it remarked (by Humboldt I think) that the air, in parts of South America, is so very transparent, that you can distinguish the white garment of a man at nearly fifteen miles distance. I have made the same observation in this country: I could, from the top of a mountain, distinguish, with the naked eye, a white house where I had lodged, at Castello Roderigo; and the distance could not be less than thirty-six miles, in a direct line. This would not be credited by a person only acquainted with the English atmosphere, where, in the finest day, with some difficulty, you can discern St. Paul's from the hill between Egham and Englefield-Green.

Aug. 17. I again visited my hill, and to corroborate what I have before said, I could distinctly see the French batteries playing upon Almeida, and the garrison returning the fire; the sound was not

heard. The distance from Almeida, in a direct line, is not less than thirty-two miles. [*General Mackinson's Journal of the Campaign in Portugal.*]

Rev. Joseph Wolffe.—Letters from this eccentrick missionary from Persia, have been received. He was at Tabrez, on his way to Tartary and the borders of India, for the avowed purpose of preaching Christianity to the heathens in these countries. The Persian Government, though Mahommedan, was affording him every necessary facility for his mission, giving him letters of friendship, passports, &c. It is well that Mr. Wolffe has selected those barbarous regions, for the theatre of his missionary labours. Were he in some parts of the United States, he might be in danger of chains and imprisonment.

Manufacture of Shoes at Lynn, Massachusetts.—The number of pairs of shoes manufactured at Lynn, during the year 1831, was 1,675,781—value, $942,191. Number of males employed, 1,741—females, 1,775. Value of materials, $414,000. Net profit of labour, $528,000—average earnings of each operative, (male and female) $150.17, per year, or forty-one cents per day.

There are no boots made at Lynn, except for ladies, misses, and children; and the only kind of shoes manufactured for men are pumps. This will account for the number of females employed in the manufacture.

Longevity of Birds.—It is a fact, says the Baltimore Gazette, that a parrot died last week on Fell's Point, which had been in the possession of one individual forty-five years—the parrot died two days before its owner.

The Centennial celebration of the birth day of Gen. Washington, at Philadelphia, was indeed a grand and imposing sight. No similar procession, that we have ever witnessed, equalled it. It was, and will be, a proud day in the annals of that city. The Centennary has been celebrated every where in the cities, towns, and villages throughout the country, with greater or less demonstrations of respect. The Legislatures of the states of Pennsylvania and Virginia adjourned over, to pay honour to the day; and we presume that every state Legislature that is in session did the same. Never perhaps was the memory of any publick man so honoured; for never had there before lived a publick man whose virtues only can be remembered. Washington's Farewell Address was publickly read at many of the celebrations, and was published in many of the journals issued on that day. Of all our cities, however, Philadelphia seems to deserve the palm of pre-eminence in devotion to the memory and principles of Washington; and no wonder, for there he was best known.

Works of a Woodpecker.—James Villa, Esq. of Bedford, Mass. has left in our office a sample of the labours of the *Red-headed woodpecker*, (*Picus erythrocephalus*) which exhibits a curious specimen of the power and industry of that little animal. This consists of the branch of a young tough white oak, between two and three inches in diameter, perforated to its centre by the bill of the bird. The hole is as neat and well defined as could have been mortised by a mallet and chisel. The object of the woodpecker, in this performance, was, evidently, the attainment of a worm, probably one of the species of the Borer, which so often attacks the apple tree. The worm had made a hole in the branch about the size of a goose quill, four or five inches below the place *gouged* out by the bird, and was proceeding upwards when the woodpecker broke in upon and devoured the depredator. That this little despised workman, viz. the red-headed woodpecker, with his head for a mallet and his bill for a chisel, should make such a perforation is more wonderful than the structure of the pyramids or the pantheon.

Mr. Cornelius Cowing, of Roxbury, once informed us that he found in the stomach of a woodpecker no less than twenty-three borers, which had been recently extracted. The tongue of this bird is sharp pointed and bearded, on which he impales the insects which reward his labours. The efforts of the woodpecker, however, are often misunderstood, and they are stoned or shot for their good deeds, by the stupid bipeds in whose service they are engaged. The perforations they make to extract insects are, by some, thought to injure the tree which they are ridding of the worm in its vitals, and death is the reward which ignorance inflicts on its benefactors.—*N. E. Farmer.*

Sugar from Potato Starch.—The last number of Silliman's Journal has an article on the manufacture of Sugar from Potato Starch. The writer says—

"A bushel of potatoes weighs about sixty pounds, and gives eight pounds of pure, fine, dry starch. This amount of starch will make five pints of sugar, of the weight of nearly twelve pounds to the gallon, equal to seven pounds and a half to the bushel of potatoes, or a little less than a pound of sugar to the pound of starch. The sugar is not as sweet as the Muscovado sugar, nor is it actually as sweet as its taste would indicate.

"The sugar may be used for all kinds of domestick purposes. It ferments with great liveliness and spirit, when made into beer, yielding a healthful and delicious beverage, and on distillation a fine cider-brandy flavoured spirit. It would,

however, be most useful in making sweetmeats, and may be used upon the table in lieu of honey, for which it is a good substitute. It has already become a favourite with most people who have become acquainted with it. Its taste is that of a delicious sweet, and as an article of diet is unquestionably more healthful, and less oppressive to the stomach, than any other sweet ever used."

The abandonment of the use of ardent spirits on board of our national vessels appears to be viewed with increasing favour, by those who are the immediate objects of the benefit thus intended to be effected. The Washington Globe states, that in several of the publick vessels on foreign stations, more than half their crews have voluntarily relinquished ardent spirits, and accepted the cost of their customary allowance, in the small sum substituted by the Secretary of the Navy. Late letters from the John Adams and Potomac, represent that this change in the habits of the sailors had taken place to a great and most exemplary extent.

Religious Intelligence.

FOREIGN.

We think the two following articles, taken from the last monthly publication of the British and Foreign Bible Society which has reached this country, will be gratifying to our readers—The death of Mr. Greenfield, the subject of the second article, is a loss to the whole Christian world. His talent for the acquisition of languages was a real prodigy; and his industry and fidelity were, it appears, highly exemplary.

CHOLERA MORBUS.

At a Meeting of the Committee, November 25, 1831,

It was resolved, That while the Committee of the British and Foreign Bible Society have much satisfaction in knowing, that in every place the necessary precautions are actively taken to prevent, if Divine Providence permit, the introduction of the Cholera—and that suitable preparations are also entered into to meet it, should it appear—they do consider that there is a voice of the Almighty to be regarded in this visitation, and a duty to be performed by the British and Foreign Bible Society.

That this Committee record their devout conviction, that the truths of the Sacred Volume, when accompanied by Divine teaching, can minister patience and strong consolation under the severest sufferings, and prepare the immortal spirit for its departure to another world, by the reception of the knowledge they convey of Him, who, "as Moses lifted up the serpent in the wilderness, was lifted up, that whosoever believeth in Him should not perish, but have everlasting life."

That this Committee express their hope, that when the hand of the Lord is lifted up, some may be led to consider their ways, and to desire the instructions of Heavenly Wisdom; and they therefore regard it most necessary that the New Testament should be ready at hand for every one, whom affliction may be the means of disposing to peruse it.

That while this Committee remember, with gratitude to Him who has crowned the past labours of the Society with good success, that there are countless multitudes now in possession of the Scriptures who, humanly speaking, would not have possessed them but for the efforts of Bible Societies, they yet remember that in England generally, and in the Metropolis especially, thousands of *families* still remain unsupplied.

That it be recommended to the Committees of Auxiliary and Branch Societies to communicate with their respective Associations, and to appoint an immediate investigation into the wants of their neighbourhoods; and wherever they find a *family* destitute of the Scriptures, to offer a copy of the New Testament, with the book of Psalms, as a loan.

That the expense of providing a Loan Stock, for the above purpose, be borne by the Parent Society.

At a Meeting of the Committee, November 21, 1831,

It was resolved, That, feeling very deeply the greatness of the loss sustained by the Society in the death of its late SUPERINTENDENT OF THE EDITORIAL DEPARTMENT, this Committee yet desire to meet that loss in a becoming spirit of submission to the will of Him who ordereth all things in perfect though inscrutable wisdom.

That this Committee, before they record their sense of the distinguished talents of their deceased friend, desire to express their devout conviction that the gifts of intellect, with which he was endowed, proceeded from Him "who is the true light which lighteth every man that

cometh into the world,"—and the consolation they derive from the reflection, that those gifts, from their first possession, have been consecrated to the advancement of biblical literature; their late friend having been almost exclusively devoted to the important work of editing the Holy Scriptures, or works intimately connected with them, during the whole of his short but laborious career.

That this Committee remember with gratitude and astonishment, that, in the nineteen months during which Mr. GREENFIELD had been engaged in the service of the Society, his varied talents had been brought into exercise in no less than twelve European, five Asiatic, one African, and three American languages; and that, since the commencement of his engagement, he had acquired a considerable degree of skill in the following languages, with which he had previously been wholly unacquainted—the Peruvian, Negro-English, Chippeway, and Berber.

That this Committee believe that they are fully justified in extending to all other works, in which he had been engaged as editor, the following honourable testimonial, borne by their Librarian, T. P. Platt, Esq., on the completion of the printing of the Modern-Greek Psalter:—

"Mr. Greenfield, in carrying this work through the press, has uniformly exhibited—

"I. Sound learning, and critical judgment.

"II. A constant perception of the duty of faithful adherence to the very letter of the Sacred Original.

"III. Minute and unwearied diligence, extending itself to the accurate marking of every supplemental word introduced in the translation, and to the careful arrangement of stops and accents."

That this Committee cannot suffer to pass wholly unnoticed some of the extra-official labours of Mr. Greenfield. They remember, with delight, that it was his valuable defence of the Mahratta version of the New Testament, against the criticisms advanced in the *Asiatic Journal* for September, 1829, that first brought him under the notice of the Committee. Of the Mahratta language he had no previous knowledge, nor yet of some of the other languages referred to in the work: and when it is stated, that the pamphlet appeared within five weeks of his directing his attention to the subject, no stronger proof could be afforded of the remarkable talent with which he was endowed for acquiring languages. His reply to various strictures on the Surinam or Negro-English version, was another memorial of his diligence, as well as of his good-will to the Society: while, more recently, his observations, which have appeared in the *Asiatic Journal*, in reply to the criticisms of Col. Vans Kennedy on his defence of the Mahratta Version, may be appealed to, as confirming the opinion entertained of his high talents and sound learning;—while a posthumous memorial has yet to appear in the same journal, through the kindness of the editor, in which a defence of the Arabic version will be found.

That this Committee feel it a duty to record their persuasion, that nothing has occurred, during his brief connexion with the Society, to invalidate those satisfactory assurances of the unexceptionable moral and religious character of Mr. Greenfield, which were received at the time of his appointment; while, in the transaction of business, he has uniformly conducted himself with such skill, diligence, and urbanity, as fully to realize the expectations that the Committee had entertained.

That this Committee desire to convey to his widow and fatherless children an assurance of their most sincere sympathy, under their painful bereavement; while they, at the same time, commend them to him who hath said, in His Holy Word, "A Father of the fatherless, and a Judge of the widow, is God in his holy habitation;" and express their hope, that by the power of the Holy Spirit they may seek their consolation through faith in Christ Jesus, who is "over all, God blessed for ever."

View of Publick Affairs.

EUROPE.

The latest European advices are from Liverpool of the date of January 21st.—In the course of the month, a number of foreign articles seemed to indicate, and indeed it was plainly stated, that there was imminent danger that a general war in Europe was likely soon to take place. The causes assigned were, the determination of Holland not to yield to the articles agreed upon by the representatives of the five Great Powers, in their conference in London, relative to the boundaries and other unsettled points, between Holland and Belgium; and the prospect that Russia and Austria, and perhaps Prussia, would sustain Holland, and that France and Britain would side with Belgium. But the last Liverpool paper holds this language—"It is now pretty certain that the business will be ratified before the 30th" [of January.] Prussia has already sent in her adherence, and though the Dutch king talks about the refusal of the Autocrat, there is all but certainty of his assent." Another article, however, of the same date, gives

somewhat of a different sentiment. It says "It was stated that the Prussian government had ratified the treaty relative to Belgium conditionally, the ratification to take effect only in case it should be exchanged with those of all the other powers. It was reported that the Russian Government, after several discussions, had come to the determination of not ratifying the treaty, and that the Austrian Government had come to the same resolution." On the whole, it appears that this delicate business is yet in suspense. We think, however, the probability is, that a general war will not ensue. The sinews of war, *money*, cannot easily be commanded by any of the parties that might otherwise become belligerent; and if poverty keeps them from fighting, about such trifles as whether Holland shall have a little more or a little less of territory, and pay a little more or a little less money; and whether certain fortresses shall be demolished or remain as they are, the world may rejoice that they all are poor.

Nothing of much moment, that we can find, has transpired either in Britain or France during the last month. The British Parliament has the Reform Bill still under consideration, and it would seem that the Lords who rejected it once, are disposed to do the same again. But the king and ministry, it appears, are determined to throw into that house a sufficient number of new peers to ensure a vote in favour of this great measure. The last Liverpool paper says—"There can be no doubt that an ample creation of peers had been decided upon to carry the bill." Trials were going on in Bristol of those who had been leaders of the riots there. A number had been convicted. Col. Brereton, who commanded the military at Bristol, at the time of the riots, and who was likely to be disgraced by a court martial, for withholding his troops from firing on the rioters, had shot himself. Much sympathy was excited for him, as his courage was unquestionable, and his forbearance was attributed to his humanity—Yet surely "died he as a fool dieth." Great popular excitement existed at Bristol; and military guards were employed to protect the court.

In Ireland the greatest discontent and disorder prevailed. The popular hostility to the payment of tythes was extreme. Many murders were committed; and nothing connected with the demand or collection of tythes could be done, without great risk of life to the parties employed. Even the military were resisted, when there was any prospect of doing it successfully. The Protestant and Catholick parties held each its meetings, and were exceedingly embittered against each other—The whole country is in a wretched state; and it seems difficult to say how an effectual remedy can be applied—We hope it will be attempted by the parliament now sitting.

France was tranquil at the last accounts; that is, there was no existing disturbance. But it is the opinion of many that the present ministry will soon be dissolved; and some predict another entire revolution. One of the most tumultuous scenes that can be imagined, was lately witnessed in the Chamber of Deputies. The minister to whose province it belonged, was urging the necessity of a more liberal allowance to the king and royal family; and in his speech remarked that if "luxury was denied to the king, it would soon be banished from his *subjects*." There was immediately a cry, "Louis Philippe has no *subjects*. Those who make kings are not his subjects." It was demanded of the minister that he should recall the expression. He refused, and his party supported him. Every excess, short of actual personal violence, offered by the members to each other, ensued—The president lost all control of the Chamber, and the sitting ended in confusion and uproar. Eventually, however, after several intervening days, and much angry controversy, the minister was sustained, without any retracting of what he had said. A protest was entered against the language he had used, signed, one account says, by 104 members, and another makes the number 165. General La Fayette was not present, but afterwards sent in his name, to be enrolled with the protesters.

The Prime Minister, M. Perrier, is exceedingly obnoxious to the liberal party. He has hitherto, however, maintained himself firmly against all their attacks. They now charge him with organizing pretended plots against the government, and in favour of the late dynasty, that the alarm they create may be turned to his advantage. It appears that he insists, in his communications with the British ministry, on retaining the fortresses on the frontiers of Belgium in their present state; and affirms that their being demolished or dismantled would be such a wound to the pride and honour of France, that no minister could hold his place, if he should consent to any thing of the kind.

Spain, it seems, is determined, at every risk, to support Don Miguel, in his expected conflict with Don Pedro, for the crown of Portugal. Orders have been issued for the Spanish troops to rendezvous on the Spanish territory near to Portugal, to be in readiness to assist in repelling the expected invasion. This kingdom, recent accounts state, is so infested by robers and banditti, that there is no safety in travelling. Even the publick *Diligences*, or stage coaches, as we should call them, are stopped, and the passengers deprived of all their property, except the clothes they have on.

Portugal is in a state of great alarm. The most strenuous exertions are being made by the tyrant who governs the kingdom, to array a formidable army to resist an expe-

dition fitting out by his brother, and which we understand is to proceed from Belle Isle, in the Bay of Biscay. Lisbon is fortified, and an army, one account says, of 30,000, and another, of 95,000 men, is formed. Probably there is much exaggeration in the statements; but with the assistance of Spain, we think Don Pedro is in danger of a repulse; unless the Portuguese, on finding their lawful monarch in the kingdom, should desert the usurper, and go over to his opposer; and on this, it is probable Don Pedro places much reliance—We certainly wish him success, because we think he is *less vile* than his rival, and that he is contending for his right.

Greece is still in a very unsettled state, and the party of the late chief, Capo d' Istrias, who hold the authority, are said to act in a very tyrannical manner—A change of government is looked for before long, but we think the prospect is a gloomy one.

Russia is making some provision for the conquered Poles. All that have been most active in the late attempt at revolution, now called a rebellion, are excluded; and to the others, the provision is to extend only to a single year.

TURKEY is convulsed; and we think the indications are strong, that the Mahommedan power is waning and hastening to its fall. Scarcely is any part of the Turkish empire free from insurrection, more or less formidable: and in these circumstances, the Sultan, it is stated in the last accounts, has declared war against the Pacha of Egypt, whose talents and resources are confessedly great. The war will probably be sanguinary and not soon ended, and we think of doubtful issue.

ASIA.

The accounts of the prevalence and mortality of the cholera, in almost every part of this extended and most populous quarter of the globe, are truly affecting. The genuine plague has prevailed to a most awful degree at Bagdat, and has diminished its population to a fearful extent. We have not yet heard of the cholera in China; but innundations, in that empire, have been very destructive. The altercation between the Chinese authorities and the British, are said to be settled, by the entire yielding of the latter party.

AFRICA.

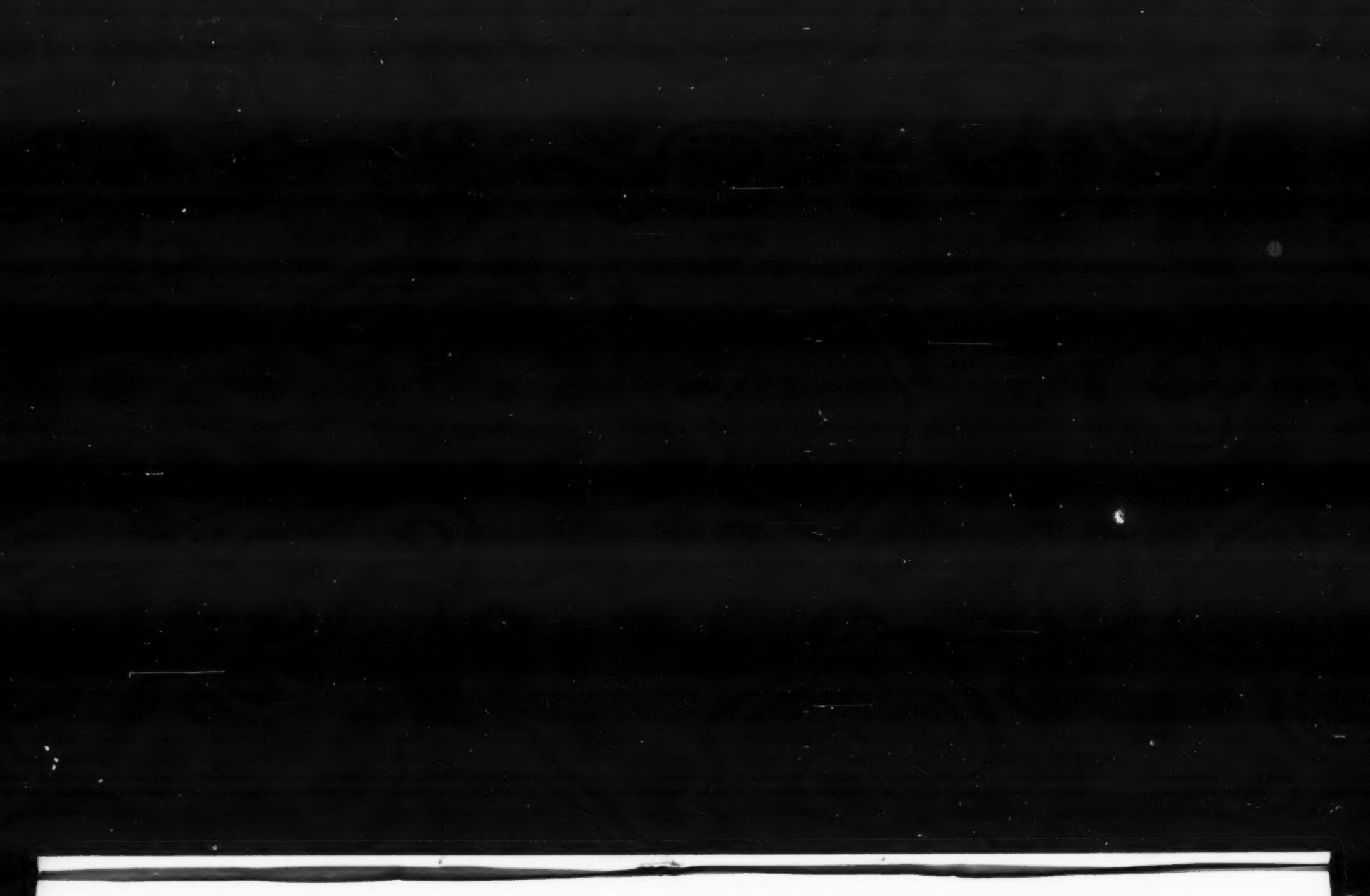
The cholera has prevailed in some parts of Africa, as well as in Asia and Europe. At Grand Cairo it has been very fatal. America alone has, as yet, been exempted from this terrific scourge; and how long we are to escape, is known only to Him who visits and chastises a sinful world, according to his sovereign pleasure.

The Colony at Liberia appears, by the last accounts, to be in a very flourishing state. Information received from the agent of the Colonization Society in Britain, states that the friends of Africa there, regard this American establishment as affording the greatest promise of good to the whole African race, and indeed to the whole civilized and christianized world. Such, we can say, are our own sentiments; and we earnestly wish they pervaded the bosom of every man and woman in our beloved country.

AMERICA.

In MEXICO another revolution is in progress. Dissatisfied with the late administration of the affairs of the republick, a strong party, hostile to the ministry, has been formed; and as here every thing must be done by the military force, have chosen Gen. St. Anna as their chief. The Vera Cruzans seem to be principals in this business, and the last accounts show that the city of Vera Cruz was on the point of being besieged by the Governmental forces. How the matter will terminate is uncertain; but in the mean time the country is suffering the calamity of civil war.—The other States of Southern America are also in an unsettled condition, but not at present in actual warfare.

In the UNITED STATES—thanks to a merciful and long suffering God—peace and worldly prosperity, with an entire exemption from the pestilential scourge under which the old world is suffering, are yet our happy lot. O that our nation were sensible, as it ought to be, of the unmerited favours of Heaven! Our sins, as a people, might justly subject us to the righteous displeasure of the Saviour of the Universe; and yet we are spared! Would it not be well, if our chief magistrate, as three of his predecessors did, should recommend the observance, throughout our favoured land, of a day of religious solemnity—to acknowledge the divine goodness hitherto, to humble ourselves before God, and to deprecate his judgments, particularly in reference to the terrifick pestilence, to which we are so manifestly exposed? We earnestly wish that it may be done.

Our Congress are busy; but the great concerns of the nation are yet on the tapis. We committed an error in our last number, and wish to correct it now, in saying that "the ratio of representatives for the next congress was fixed at 44,000." We received the impression that such was the fact, from an article in a publick newspaper. But the ratio of the future representation of the several states in Congress, as grounded on the last census, is yet undecided. It has occasioned much debate, and is still before the Senate.

We rejoice, and we felicitate the friends of religion and humanity throughout the United States, that the Supreme Court of the Union has decided the cause of the Christian missionaries, imprisoned in Georgia, in their favour. Its bearing, too, on the whole Indian question, is most auspicious. Our prayer is, that there may be no resistance to this most righteous award.